THE FAITHFVLL SHEPHERD:

Wholy in a manner transposed, and made anew, and very much inlarged both with precepts and examples, to further young Diuines in the studie of Diuinitie.

WITH

The *Shepherds Practise* in the end.

By RICHARD BERNARD *Minister and Preacher of Gods word at* Batcombe *in* Sommersetshire.

2 TIM. 2. 15.

Studie to shew thy selfe approued of God, a workeman that needeth not to be ashamed, dividing the word of truth aright.

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1621.

TO THE MOST REVEREND FATHER in God, TOBIE, by the diuine prouidence, Lord Archbiſhop of YORKE his Grace, Primate of England and Metropolitan, his honorable and very good Lord, length of dayes, with increaſe of all true happineſſe to immortalitie.

Moſt Reverend,

TO *ſuppreſſe the remembrance of benefits receiued, I may not*; hoc eſſet magnæ impietatis: *and to expreſſe them, as I ſhould, I cannot*; hoc eſt

meæ imbecillitatis. *Your Graces fauours afforded first and last binde me for euer. To repay them is not possible; but if I were able, I iudge it not meete. Good turnes done freely by noble Spirits disdaine requitalls; the thought thereof they take as dishonourable. And meane persons receiue them no otherwise, than that they may euer be beholden. They loue, they pray for their Benefactors, the recompence they leaue to God. Great men giue to become bountifull; poore men receiue to be thankfull, and to be euer ready at command. The one sort bestoweth their goodnes, and the other with thanks accepteth thereof alwayes to remaine vnpayable debters. Thus is it with me. I haue receiued much from your Grace, I can repay nothing. The*

debt I acknowledge, it is honeſtie to confeſſe it; but the day of payment I muſt put off till death, that's my pouertie; yet in my vpright meaning, I would gladly leaue a teſtimonie thereof to poſteritities.

I am therefore bold in witneſſe hereof to ſend forth this Faithfull Shepherd *vnder your Graces fauour and protection: and to whom may I better, I ſay not commend him, but commit him, than to a* moſt faithfull Shepherd, *a Patron to all faithfull Paſtors, a countenancer of Miniſters, though poore, though to worldlings contemptible, ſuch as haue care of their charge, and be painefull in their places. I haue euer admired your Graces good reſpect to Miniſters, your comfort and incouragement to them. I call*

to minde mine owne happineſſe in particular aboue many, when I liued in thoſe parts: I enioy Gods bleſsing (praiſed be his name) where I am; and it was digitus Dei *that reached it out vnto mee;* agnoſcunt omnes, qui norunt; *but yet my then preſent meanes, in the preſence of my many honourable, and other good friends, and your Graces ſo large prouiſion for me for the time to come, ſhould haue contented me. My remouing was loſſe, eſpecially in the want of ſo gracious a Dioceſan; and I ſhould more and more bewaile my follie, but that the Lord our God hath giuen to vs here, and I may ſay to me very happly, a* bleſſed Biſhop, a very man of God, *to ſay no more; leſt particularizing I ſhould ſeeme to flatter,*

(*which*

(which I hate from my ſoule) or failing in due praiſes, I might derogate from his goodneſſe. His Lordſhips loue and good reſpect to me, doth lenire dolorem in aduerſis, *as your Graces countenance did, when I had a malicious Aduerſarie, whoſe preſent you ſent backe;* Dat vitæ incrementum harũ rerũ iucundiſſima recordatio. *A great reward be giuen of the Lord God Almightie for the ſame.*

My humble ſuite vnto your Grace now is, that, to add vnto your former fauours, you would be pleaſed to admit of this Shepherd: *he intendeth the aduiſing onely of ſuch as purpoſe the ſtudie of Diuinitie, and to helpe, if he can, ſuch as be yong Diuines. If your Grace ſhall be pleaſed to vouchſafe*

him countenance, he shall passe the better, and be receiued with more approbation; and I the Author of his comming abroad, dedicating him and my selfe to your Graces seruice, shall euer remaine bounden.

Bateombe Feb. 26.

Your Graces most humbly to be commanded,

Richard Bernard.

TO THE RIGHT

Worſhipfull and Reuerend, Mr. Doctor *Chetwind*, Deane of *Briſtoll*, M. Doctor *Wood* Archdeacon of *Wells*, M. Doctor *Riuet* Archdeacon of *Bath*; M. Doctor *King*, M. Doctor *Slater*, M Doctor *Cudworth*, learned and iudicious Diuines: *And*,

To the Worthy his much reſpected friends and brethren in the Miniſterie, M. *Meibwin*, M. *Web*, M. *Allen* of *Brent*, M. *Conant*, M. *Dauadge*, M. *Sybthorp*, M. *Wilkinſon*, M. *Crooke*, M. *Fitzherbert*, M *Buckle*, M. *Reeds*, M. *Walkwood*, M. *Yeomans*, M. *Allen* of *Dichet*, M. *Erbury*, M. *Adams*, M. *Woodyate*. M. *Hyde*, M. *Homer*, M. *Newland*, M. *Thatcher*, M. *Chandler*, M. *Maſey*, M. *Hall* of *Wells*, M. *Sprat*, M. *Watts*, M. *Hall* of *Pull*, M. *Gathouſe*.

Grace, peace, and loue bee multiplied, with a holy zeale to Gods glory, in the due *execution of that high calling of the Miniſtry vntil the courſe be finiſhed, and the Crowne of immortall glorie obtained.*

REaching is, as you well know, (Right worſhipfull, and brethren beloued) a ſound and plainely

plainely laying open of holy Scriptures, by a publike Minister before the people, to their vnderstanding and capacity, according to the analogie of faith, with words of exhortation applyed to the conscience, both to informe and reforme, and where they bee well, to confirme; as it is most necessary, so is it indeed a very hard worke to be performed, though to the vnskilfull it seeme easie: and therevpon not a few vnaduisedly take it in hand, speaking without iudgement rashly, without order prepostrously, catching matter together without dependancie, little to the peoples edification, and lesse to the honour of this holy Ordinance, which by these is made odious with many, and held

held rather a talke of the tongue from a disordered affection, without knowledge, than a godly instruction, rightly disposed by setled iudgement. It may be they are φιλάγαθοι, and of a good affection attempt this worke; but withall, they must bee διδακτικοι, hauing ability in wisedome aptly to teach. Discreet vnderstanding must goe with zeale, and grauity with sincerity: affection is heady without wisedome: this moderates as the other pricks forward: they must be linked inseparably. Knowledge alone deliuereth remisly, and zeale alone, not respectiuely: knowledge without zeale permitteth of more than is meete by distinction: and zeale not according to know-

knowledge breedeth but diſſenſion. It is requiſite therefore the Miniſters be neither νέοφυτοι (whom pride may puffe vp, not yet hauing in a ſanctified courſe learned to moderate the luſts of Youth) nor νήπιοι, as yet not apt to teach, and vnfit to be Ouerſeers in a Congregation: for we muſt know what to teach for the matter, and how for the manner; and ſo to diuide the Word aright to the hearers, which is required in all that preach vnto the people.

And therefore to further both theſe, vpon theſe conſiderations duely weighed, I was encouraged long ſince to proceed and to vndergoe the malenolous cenſure of this enuious age. Firſt, for that I ſaw many to obſerue this order

order in part, though not ſo exactly as were to be wiſhed, and as it is heere by precepts briefly and plainly ſet downe, whoſe good approbation I hope to finde as maintenance againſt the reſt. Secondly, for that I haue found by mine owne experience in teaching, both the eaſineſſe thereof to bee attained ſoone vnto, as alſo that it is a very ſound & a profitable way of inſtructing, neither diſliked of any that I haue euer heard of, who liſt to ſpeake plainly and profitably. Thirdly, for that I hauing vpon an occaſion, ſtudied the 11. of the firſt of the Corinthians, from the 23. verſe to the end, I finde plainly this method ſet downe by the Apoſtle, and ſo hath it a Diuine and Apoſtolicall approbation;

probation; for ſuppoſing the 23, 24, 25 verſes to be as his text out of *Math.* 26. 26, 27, 28. the 26 conteineth the ſcope, the 27 is a doctrine, the 28 an vſe, the 29 a reaſon to enforce it, the 30 and 31 the application of that which went before, to the preſent ſtate of the Corinthians; the 32 a preuention of an obiection which muſt follow application, as I haue declared in this Treatiſe; the 33 and 34 a louing exhortation for the concluſion, with a briefe repetition of ſomewhat before reprehended, with a preſcribed remedie for the ſame. This place gaue me the firſt and chiefeſt occaſion to write this Treatiſe of preaching and method therein. Fourthly and laſtly, for that

that I hauing laboured for all such, both old & new which haue written of this matter, to further me, I perswaded my selfe that this my labour would not bee vnacceptable to my brethren, as it hath beene to me a painful worke, wherein I haue endeauored to set downe much matter in very few words, and to illustrate the manifold precepts by euident examples briefly.

Now after many yeares finding how well it hath beene approued generally, being also desired to cause it to bee reprinted, and by a friend and neighbour Minister foretold of some things necessary to bee added; I haue almost wholly written it ouer again, setting it, as it were, in a new frame, and hauing very much enlar-

enlarged it both with precepts and examples. My endeuour was now to perfect it; but if yet it bee defectiue, blame not my will, but my want of skill to make compleate such a worke; of which one saith, being a reuerend, learned, and experienced Diuine, *Grauis est & arduus, si quis alius ex omni Theologia locus is, qui est de formandis conciionibus*; I will not cleare it yet frō all faults. I know you be my Worshipfull and worthy good friends, and *Amici omnia amicè interpretantur, bona lætè accipiunt, dubia in partem meliorem flectunt, & quæ forsan non rectè tradita emendare Student.* Thus I hope well of you.

Mr. P. in his *Prophetica.*

If otherwise it bee supposed, I beseech you to conceiue of

of me aright, that neither in the firſt, nor yet in this laſt labour I haue preſumed to make this a binding rule to any, and to tye all to one method, but as men ſhall finde either this ſo good, as they ſhall bee pleaſed to approue it, or any other way better in their iudgement, to take that, and ſo follow that which is beſt for the peoples edification.

What I haue done I leaue to your good liking, my good will I pray you accept of, and interprete well of my meaning. My reuerend eſteeme of you, my loue, my deſire of acceptance with you, and my thankfulneſſe to ſome in particurlar hath drawne mee to this. If I haue miſplaced any, let it bee imputed to my miſtake

take and not as of purpose. It was done farre from home, where I could not well make enquiry to rectifie my iudgement heerein. Humility in your selues and Charitie towards me wil passe by this offence, if I haue offended. I hope the best: and so wishing the holy Spirit of our God to rest vpon you, that you all may do worthily in the house of God, and receiue the reward of your euer well doing through our Lord and blessed Sauiour Iesus Christ, I take leaue,

Batcombe Feb. 23.

Your Worships to be commanded, and yours my brethren in the best affection of Loue bounden:

Richard Bernard.

The first Booke, and the Contents of euery Chapter.

Chap. 1.

OF the antiquitie, neceſſitie, and excellencie of the Miniſterie, and alſo of the dignitie and authoritie of Miniſters in that calling.

Chap. 2.

Of naturall gifts fit for him that deſireth the Miniſterie, as firſt a good apprehenſion, then a good memorie: where is ſet downe how a weake memorie may be holpen many wayes; as to care to vnderſtand well that which he deliuers, an orderly diſpoſition of his ſpeech, to write the principall heads, with the great fruit thereof, to meditate after ſeriouſly; where alſo of the time, place, and manner of meditation, and then to make ſome vſe of ſome

some cheife heads collected: The third gift in nature is good vtterance; where is spoken somewhat of his words, and of the well ordering of his voyce. Lastly, of his personall presence and comelinesse.

Chap. 3.

Of humane learning necessarie for a Minister: He must be a Grammarian, he must have skill in Rhetoricke, and Logicke, with the reasons why. Also he must not be ignorant of the three principall languages, the Hebrew, Greeke, and Latine, and why so; with some directions for the speedie learning of the Hebrew and Greeke. He must have knowledge in Ethicks, Oeconomicks, Politicks, Ecclesiasticques, and Historie; where is shewed the vse thereof, and how needfull to him.

Chap. 4.

Of the necessarie knowledge of Diuinitie in him, that would be a Minister; He must be grounded in the Principles of Religion, and how

how this may bee. Alſo hee muſt be well read in the Bible, and here is ſhewed how he may acquaint himſelfe with holy Scriptures, and how hee muſt come to reade them, and that with profit.

Chap. 5.

Of the heauenly guifts and neceſſary graces of a Diuine, whereof his illumination in iudgement, his guift of ſupplication and prayer, of inward ſanctification, & of his outward conuerſation, where is ſet downe the good qualities of a Miniſter, and the vices to bee auoided of him.

The ſecond Booke, with the *Contents in the Chapters.*

Chap. 1.

WHere is ſpoke of his calling to the Miniſtery, firſt by God, and how he may know it, then by man; and of his conſcionable entrance into his place, for the exerciſe of his Miniſtery.

Chap.

Chap. 2.

Of his wise and godly proceeding in his charge, of his skill to discerne his Congregation, of seuerall sorts of people, and how to deale with euery of them.

Chap. 3.

Of his priuate preparation before he presume to preach. Of two sorts reproueable, the too bold and presumptuous, and the too careleſſe and slothfull, and how both may amend. Heere also is spoken of the choyce of his text of Scripture, and how fit for the Auditorie. Of well vnderstanding a Text, and in what things it consisteth. What a Minister is to doe in writing his Sermon, and of the freedome of spirit, and lastly hauing prepared it, how he is to labour it vpon his owne heart, & pray for a blessing.

The third Booke, with the *Contents in the Chapters.*

Chap. 1.

OF the due and reuerend reſpect to bee had to the houſe of God, in going vnto it.

Chap. 2.

Of Prayer before the Sermon, why prayer is neceſſary, how to pray as he ought, and the time to bee obſerued therein, where alſo is ſomewhat of the voyce in Prayer, and of his geſture that prayeth: as alſo of ſet prayer in the beginning.

Chap. 3.

Of the Preface after Prayer, whento vſe it, and whence to fetch it. Of the geſture of ſtanding or ſitting to Preach.

Chap. 4.

Of reading the Text, and of preaching in the mother tongue.

Chap. 5.

Of ſome generall things needfull for a Miniſter to handle well a Text;

Text; Method, Bookes, and Practise.

The fourth [illegible]ke, with the *Contents in the Chapters.*

Chap. 1.

Of the dividing of a Text, what to obserue in the vnfolding of it, how to terme it; and to finde out the terme: diuers examples for illustration of the Precepts.

Chap. 2.

Of the interpetation of Scripture. How & by what meanes the Scriptures become obscure, and how to cleare them. Of seeming contradictions, and how to reconcile them. How to know when any place is taken figuratiuely and not after the letter. Of the three principall meanes to direct and helpe in the interpretation of the Scripture, as first by Analogie of faith, with examples shewing the vse thereof. The second is by the circumstances of the Text, what they be with examples

teach-

teaching the vse of them. The third is comparing of places, first with the same [illegible]ated, yet with some change for diuers reasons, then not with the same, but somewhat like in phrase or sence, and with places vnlike. Examples of all these for better instruction. What a man is to doe if hee cannot finde out the sense of a place.

Chap. 3.

Of collecting doctrines. What a doctrine is, the kindes thereof. Of doctrines plainely set downe in a Text or thence collected: examples of both. Of the ground of the doctrine, and how to lay it downe. From whence to gather doctrines, as from the occasion, coherence, the denomination of the Text, the scope manner of deliuery, the order, the coupling of words and sentences from the words themselues, the proper or figuratiue signification, the grammaticall adsignification, some logicall relation, from the circumstances, from the matter, from re-

semblances, and heere of allegorizing, whence to gather an allegory, from similitudes and Parables, and how. Of foure things to be considered in a doctrine when it is propounded, the words, matter, forme, and manner of vttering it. Of the cõfirmation of a doctrine by proofes, and by reasons, where is spoken of giuing a reason of a doctrine. All these things are illustrated by examples.

Chap. 4.

Of the vse of doctrine, what it is, and how it differs from doctrine; It is fourefold. First is of confutation, and why in the first place. How many wayes an error may be confuted. Of ten meanes the Aduersaries vse to vphold their errors. Of exhortation and dehortation, and of the Arguments to be vsed in either. Of handling a controuersie: how to carry our selues therein towards the aduerse partie, and of foure Caueats before we enter into a controuersie. The second vse is of instructi-

instruction, what it is; what is required of a minister to be able to instruct: manifold examples of this vse: of 12. *motiues to presse this vse. Hereof moouing affections, and what meanes a Minister must vse to bee able to moue his Auditory. Of the figures of Rhetoricke, which are chiefly heere to bee vsed. Lastly, heere the Minister is to prescribe meanes to attaine to the duty vrged in the vse. The third vse of reprehension, what it is, whence it ariseth, what is required of a Minister heerein, how to proue a sin to be a sinne; what reasons to vse to draw from sinne. What things are to be wrought in the guilty party, and by what meanes. The fourth vse of consolation; the double end hereof: whence to draw it; examples hereof. How to comfort in afflictions, & also such as labour vnder despaire: what is required of a Minister heerein.*

Chap. 5.

Of Application, and how it differs from vse. The profit thereof. The

wicked cannot endure it. How to apply with zeale, and yet keepe a moderation. To shew loue in reproofe, and how to allay the bitternesse thereof in the mindes of the hearers reproued.

Chap. 6.

Of preuenting of obiections; why, and also how to doe it. Three things to be therein considered. What a Minister is carefully to prevent, how to be able to prevent obiections, and how farre to proceed heerein.

Chap. 7.

Of the Conclusion of the Sermon; what time conuenient for a Sermon. The discommodity of tediousnesse in an vsuall Ministerie at home. Three things to be done in the end.

The

THE FIRST BOOKE.

Wherein is set downe the high calling of the *Ministerie*, *with many encouragements to it*; then *what is required to inable a man* vnto it, and how hee may attaine to these things, and *so fit himselfe therevnto*: Diuided into diuers Chapters.

Chap. 1.

Of encouragements to the Ministery, from the antiquity, necessity, and excellencie thereof, and from the dignity and authority of Ministers in that Calling.

IT may seeme somewhat strange that I should begin with incouragements to the Ministery, seeing there bee

Some haſten to the Miniſtery before they bee ſent, and are cauſe of much euill.

ſo many ſo ready to run in too faſt, ſooner I dare ſay, then they be ſent. Of ſuch ſaith a learned man, *nondum iactis fundamentis feſtinare ad Coronidem eſt hominis nefarii:* ſure it is a note of a preſumptuous ſpirit. Doth the place of a Paſtor befit him who is for yeares, almoſt a Childe; for learning ignorant enough, and in affections too vnruly? How can hee bee conſcionably ſet ouer a congregation of God, to guide them, who hath not yet learned well to demeane himſelfe. Others there bee whoſe yeares and learning, perhaps, might giue them ſome allowance, do yet make too great haſt in purchaſing places before they fall, preparing Liuings before they themſelues be prepared for the diſcharge of their duties therein; and would to God there were none that without all ſhame or bluſh dare to money themſelues into a wicked Pa-

trons

trons fauour vpon the death of an Incumbent, to preſent them then, and ſo Symoniacally doe buy the guift of Chriſt, which whē he aſcended, gaue vnto men euen a Paſtors office, which theſe men purchaſe, not to feede Chriſts flock, but only to maintaine themſelues with the fleece which they eagerly purſue; ſo as it may, I ſay, ſeeme altogether needleſſe while wee looke vpon theſe worthily condemned wretches, deſeruing to be whipt out of Gods houſe, and to haue no part nor lot in this holy miniſtration, but that they & their money ſhould periſh together) to vſe motiues to vrge any to enter into the Miniſterie, or to encourage to that, whereto ſo many can take encouragement of themſelues. Eph. 4.

But yet neuertheleſſe, for all theſe too haſty runners which leape ouer the bounds of reaſon and Religion, there bee many

which desire to enter into this holy Calling conscionably, and to discharge their duty faithfully, needing encouragements to strengthen their good desires, and purposes this way; for there are many dishartenings to such. These forestallers (if there bee any such among vs) preuent free choyce, they corrupt the hearts of many Patrons to present only for money. Patrons forget or will not know themselues, that they onely are to bee trusted in this busines to deale faithfully, to place men learned and gracious, well guifted for the Ministery, and not to buy and sell the soules of Gods people to euill men, because they haue *ius Patronatus*, & a right by mans law to present, neither to admit of any vpon sinister respects, as of meere fauour to a man, as a friend, a Kinsman, or to purchase fauour thereby, or to make the presentation a portion for a sonne,

ſonne, a daughter or otherwiſe, to bee corrupt in the choyce of a Miniſter: but to deale heerein ſincerely, as in the ſight of God, and as hee would anſwer for the blood of Gods people, if they periſh through his default. The not obſeruing of this, and the corrupt dealing of many Patrons in theſe our dayes, doe not a little alienate the mindes of not a few from the Miniſtery, which might much profit the Church of God. And as ſuch curſed lets be in the way to enter; ſo, when God affords a good entrance by honeſt and religious Patrons, it is not a little griefe to conſider of how light eſteeme a Miniſter is, *as hee is a Miniſter*, with too many; as if his Calling made him of leſſe worth in the World, except hee hath wealth to ſupport him, ſome dignity to grace him, and yet, euen then, too many enuie him, and not a few diſdaine that

a Churchman should be able to sit downe with his neighbour Gentleman, who scornes to make any of his Ministers, vnlesse it bee in case of necessity, to prouide for their corporal maintenance, which otherwise they should want, or in hope of such a Church dignity, as may make a sonne to flourish in his brauery, to liue idly, and to spend his time in pleasures, Gentle, or rather Gentleman-like, and not for the honour of the Ministery, or in conscience of doing good to mens soules. But let these prophane *Esaus* contemne the Calling; let them run their course, I wish others better minded, not to be lesse affected, but consider these things.

The excellencie of the Ministerie. Iude v. 14. 1 Pet. 3. 19.

1. That *this Calling is of old*, from the beginning, in all the past Ages vnto this day: no publike dignity before it. Now antiquity is of high esteeme, and maketh euer that more honourable

rable which is of worth and of worthy praise in it selfe.

2 That this *is a very necessary Calling*. It is the Ministery by which God hath appointed to beget people vnto him, to plant men in Christ, and by which they that beleeue are still confirmed and further built vp, and without which the people perish. Who euer by an ordinary course were won to God but by the Ministery? And who so wicked now and so far from saluation, as those that despise it? And the better to declare the necessity of the Ministery of the Word, the Lord compareth it to food, to the light, to the raine, deaw, and shewres vpon the grasse: Now without food, no life; without light, no comfort; and without shewres, no increase of the earth: so necessary is Gods Word; for it is the food of life, the light of life, and that by which wee bee ingrafted into Christ,

Iam. 1. 18. Act. 2. & 14 22. Eph. 4. 11. Pro. 29. 18

Ioh. 6. 27. Ps. 116. 105 Deut. 32. 2.

Iam. 1. 21. 1 Pet. 2. 2.

Christ, able to saue our soules, and by which wee doe grow vp in him. And hence is it also that Ministers are compared to *Salt*, *Light*, to *Pastors*, *Planters*, *Waterers*, *Builders*, *Stewards*, *Shepherds*, *Watchmen*, *Guides*, to *Fathers*, *Nurses*, and such like, all setting out the necessity of the Ministery, by those things and those Callings, and labours which bee among men of so absolute necessity. This then considered, should moue worthy and fit men to vndertake this Calling so necessary, and that of pity and compassion for the saluation of the people. This made our Lord and Sauiour to become a Teacher, and to goe from place to place preaching the Gospell; and this made him to will his hearers to pray vnto the Lord of the Haruest, to send forth Labourers into his Haruest.

Mat. 9. 36. 37, 38.

3 That *this Calling is also ve-*

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ry *profitable.* By the Miniſtery God ſeekes reconciliation with vs, and makes vs his friends, his children, his Subiects, when wee by corruption are his enemies, ſonnes of Satan, and in bondage to death and damnation. Now what can be more for our good, than to bee freed from ſuch miſery, and to bee exalted to ſuch glory? By this the Lord watcheth ouer our ſoules, Miniſters being made Ouerſeers and Watchmen to take care of his people for their ſpirituall welfare; yea, the end of this is to open the eyes of the blind, to turne them from darkneſſe to light, from Sathan vnto God, that they may receiue forgiueneſſe of ſinnes, and inheritance amongſt them that are ſanctified, by faith in Ieſus Chriſt. What then can tend more to our profit and happy welfare?

2 Cor. 5. 20.

Heb. 13. 17

Act. 26. 18.

4. That *this calling is of excellencie*, and maketh the perſons placed

placed therein, to bee of great dignity. High callings make men honourable, and honourable persons make a calling of high estimation. Now if honorable men may make honourable a calling; what more then this? *Noah*, the sole Monarch of the world, was a Preacher: *Iesus Christ*, the Monarch of Heauen and earth, was a Preacher: *Salomon* disdained not to be called Ecclesiastes, a Preacher: Did not *Ioseph* of *Arimathea*, a Counsellour of State, a Noble man, and a rich man, leaue all, and become a Preacher of the Gospell? S. *Chrysostome* an Antiochian, was nobly descended, and of the noble race of Senatours, yet was he a Reader, then made Deacon, then Priest, and after Bishop of Constantinople. S. *Ambrose*, Lieutenant and Consull at *Millaine*, left his high and earthly state, to preach the Gospell. There is no want of examples

2. Pet. 2. 5

Socr. l. 6. c. 3

Li. 4. ca. 25.

amples of honourable persons, which haue honoured this calling, or rather haue been honoured by it, by which they obtaine high and honourable titles, as to bee called *Ambassadours of Iesus Christ*, *The men of God*, *Angels*, *Disposers of the secrets of God*, and *Workers together with God*. And here, that the Ministers dignity might yet the more bee considered off, let men take notice of those duties required of them towards their Pastours and Ministers. They bee commanded to *receiue them in the Lord*, *to hold them in reputation*, *to know them*, *as ouer them in the Lord*, *to esteeme them very highly in loue*, *for their workes sake*, *to hold them worthy double honour*, *and to obey them*. Here is reputation, high estimation, honour and obedience, due vnto them, by the Lords commandement. How is this Function supported with precepts, to preserue the honour and dig-

2. Cor. 5. 19
Reuel. 2. 1.
Phi. 2. 29.
1. Thes. 5. 12. 13.
1. Tim. 5. 17.
Heb. 13. 17.

nity

nity thereof? And is there not good cause why? They are in Christs stead, they are the gift of Christ, they are made Ouer-seers by the Holy Ghost. No maruell therefore that S. *Ambrose* sayd, forgetting his Lieutenant and Consulship, that *Honor & sublimitas Episcopalis, nullis poterit comparationibus adaquari. Si Regum fulgori compares & principum Diademati, longè erit inferior comparatio, quam si plumbi metallum ad [illegible] fulgorem compares.* And agai[illegible] little after hee addeth: *Nihil in hoc seculo excellentius sacerdotibus: nihil sublimius Episcopis reperiri potest.*

Eph. 4. 8. 12. Acts 20. *In pastorali.*

An Exhortation to the Gentry.

A Minister and Pastor therefore in his place (though out of the pulpit) is no contemptible person, but worthy of honour. Why then should any of you disdaine (ô ye sons of the Gentry) to take this calling vpon you, though you cannot climbe vp in your thoughts to Episcopall

pall iurisdiction? Heare mee, I pray you, may it possibly seeme vnto you a base place, to bee the Heralds of the liuing God? to be Christs Ambassadors? to be set a part to be Gods voice to the people, and againe, the peoples vnto God? To bee the stewards of the King of Heauens house-hold? To bee the Guardian and Watch-men ouer mens soules? To haue power to binde and loose, to open and shut Heauen, and to be the sweet sauour of life to all that are saued, and to them that perish? S. *Paul* saith, *καὶ πρὸς ταῦτα τίς ἱκανός*, who is sufficient for these things? And can you suppose your selues to bee too good? Is the corrupt birth, which you so boast of, and many falsly too, stained by this dignity, and not by a loose and licentious liberty, which too many of you follow after? Is the Word not a subiect good enough for your wits, quick-wicked enough to doe

doe the deeds of the flesh? Is Gods wisdome too shallow for the depth of your conceipts? Is the studie of mans Law, your seeming grace? And can the study of Gods Law be your disgrace? Your heads to be filled with humane policie is (as you take it) praise and glorie, and is it disparagement to haue your hearts full of Christian piety? Know this, that all other callings are for the world, and doe draw the minds of men necessarily to the things of the world; But this calling (behold herein the excellencie!) both in the preparation to doe the duties thereof, and in the execution of euery part thereof draweth vs to God, keepeth vs with God, and to bee euer mindefull of the things appertaining to the Kingdome of God.

Let none of you therefore think this calling too meane, too base for your birth, and onely fit for

for the ſimpler ſort: but rather iudge your ſelues to bee happie, thus to be preferred, to be ſeparated hereby from the vaine conuerſation of this euill world, and to be bleſſed inſtruments to aduance piety, to honour Chriſts Goſpell, to ſaue poore ſoules, and to bee in your ſelues better fitted for the Lord, when it ſhall be his good pleaſure to call you to himſelfe.

CHAP. II.

Of a mans fitneſſe to the miniſterie, and of thoſe things which bee needfully required to fit him thereunto; and firſt in this chapter of his naturall gifts.

IT is not enough to affect the Miniſterie, and to haue outward encouragements thereto, except wee know our ſelues in ſome good meaſure fitted for it, hauing

hauing put our ſelues vpon the triall of learned and godly men, able to iudge of vs, and which ſhall approue of vs ſo to be after tryall, as we in our ſelues thinke we be. Now that a man bee well prepared, three things are to bee conſidered of, *his gifts in nature, his learning* and *his grace*. The firſt of theſe three is from the wombe, the ſecond is attained vnto by good inſtruction and labour, the third is the ſpeciall fauor & goodnes of God: learning helpeth nature much, but grace more; learning maketh it praiſe-worthy, but grace excellent. Nature without Art is but a wanderer, and lame alſo, and Art without natures help can profit little, and halteth downe right; but both in an excellencie in a man aboue others without grace doe often more hurt then good to Gods Church. They muſt therefore be together. The firſt cannot be wanting, that learning & Art

Three things prepare a man to the Miniſtery.

Art may haue a fit ground to worke vpon. Thi ſecond cannot be away for that nature then ſhall want many tooles to worke by. The laſt ſanctifieth both to leade them the right way, to their beſt vſe and end. By nature a man is diſpoſed, by Art compoſed, by grace ſet apart of God to this holy function and Calling: of which three heere in their order.

Of the guifts of nature both of mind and body, neceſſary for him which intendeth the Miniſtery.

Of his naturall gifts. A quicke apprehenſion or a good wit.

The firſt is a *ready wit*, to apprehend from others, to inuent of our ſelues, and ſoundneſſe to judge of both aright. This dexterity of wit, and ability to conceiue of things, is that by which a man informeth himſelfe, which hee muſt needs doe before he can informe or teach another. As is his apprehenſi-

on.

on, so is the man in his instruction; if shallow in the one, then weake in the other. If iudgement bee found, his teaching will bee good. This mistaking misleadeth all in the vse and application. This in the worke of nature is the guide of our actions; if in this bee errour, our walking is in by-paths; if here in certaine wee cannot mistake, vnlesse we will wilfully goe out of the way. Wee see then a good wit, apprehension, and iudgement which ripeneth by age, exercise and experience very needfull, that so a Minister may proceed wisely, and his worke to goe on prosperously; as one that needeth not to be ashamed, a workman rightly diuiding the Word of truth.

A good memory.

The second is *a good Memory*, that happy treasury, retaining what wee apprehend: this is very necessary, and it must bee firme and stable to keepe things

things newly thought vpon, at the leaſt, which may bee called *a preſent memory*, without this it is impoſſible to be either plentifull in matter or vehement in exhortation: for a brickle memory will omit much in that one, and in this other will quickly forget where hee was, and whereof hee ſpake. *A perfect memory needs no precept*, happy is hee that hath it, and hath care well to employ it. It is vnderſtandings Storehouſe and treaſury for learning; for, *tantum ſcimus quantum meminerimus*.

It is the minds Remembrancer of what hath beene read, heard, or by it ſelfe conceiued: and it ſupplyeth the tongue in vtterance with words to ſpeake both what hee will, and as hee will, that hath the guift of vtterance with this good memory. But all are not ſo happy as to haue both *memoriæ tenacitatem*, and *ingenij dexteritatem*, many haue

haue a good apprehenſion, which haue but a weake memorie, which may bee thus holpen.

Helps for memory.

1. To helpe memory, a man muſt haue a ſpeciall *care to vnderſtand well that which he intendeth to vtter:* For as one ſaith; *Quæ firmiter concepimus, bene loquimur, ſi quidem talia in animæ quaſi ſubſtantiam concoquendo ſunt conuerſa.* And withall let him labour rather to deliuer his own iudgement, than his meere collections not well vnderſtood, out of other mens workes; for a man liketh beſt his owne, *amat quiſque ſua*, and hath more mind to retaine it as hee is delighted with it, if his iudgement bee ſound, and that hee bee able to make triall, and well to diſcerne of his owne thoughts. If he take any thing from another, let him make it his owne by well vnderſtanding the Author both for words and ſence of them, to fixe

it

it ſo in his memory, elſe ſhall hee hardly keepe the wordes in minde, andif hee doe, hee ſhall ſpeake but as a Parrot, and failing but in a word, hee may ſo perhaps, make it non ſenſe.

2 Hee muſt *diſpoſe orderly of his thoughts*, and in a right methodi: for a confuſed heaping vp of things confoundeth memorie which a methodicall diſpoſition preſerueth: for it ſetteth euery thing ſo naturally in its due place before our eyes, as the weakeſt memory can hardly forget them, except it bee ouerwhelmed with too great variety, and ſuch a multiplicitie of matter, as the ſtrongeſt memory may wel be loadened with. This muſt bee auoided of him that hath but a weake memory. Beware of ouercharging it.

3 It ſhall be good for him to *write his meditations*, if not euery word, yet euery principall

matter, which hee intendeth to ſpeake of, and that in that good order & method as he mindeth to deliuer it. This thus writing confirmeth memory, ſheweth alſo the mind, the eye of the ſoule to the eye of the body, the better to keepe it in remembrance. It preſerues things once thought of, that after they bee not loſt; and ſets a mans owne thoughts before himſelfe, the better to iudge of that he doth, and by this meanes may he impart them vnto others, to haue their iudgements alſo. Hee that writeth, need not *ex nudamentis cogitatione ſimul cogitare, & qualiter cogitet iudicare, quod admodum difficile eſt*, as one ſaith. Great is the benefite of writing Sermons. It helps to a ſtile in ſpeaking: it preſerues a mans paines for the time to come, by which he may afterwards iudge of his owne encreaſe in knowledge, may pleaſure himſelfe by peru-

peruſing ouer former meditations (eaſily read ouer in a booke, but very hardly, if at all, called againe to remembrance) and may alſo perhaps benefit others vpon iuſt occaſion, ſuch may the paines be. Writing witneſſeth a mans induſtry and care in his Miniſtery to ſpeake vnderſtandingly and profitably. By this courſe a man needs to loſe no one thought in his ſtudy, but may ſet it down whilſt he thinks of it. It falls out often that while one is intent vpon a point, and ſtudying that, either in reading or meditation, another thing comes to mind worthy noting, which with pen in hand, may be ſet downe in ſome empty paper, that it bee not forgotten, which after may brought in into it due place, which otherwiſe, in a ſerious proſecuting of another matter, might ſlip out of minde and be vtterly loſt. Writing we ſee then to bee very profitable

and very helpfull to memory, which many doe vse, and more would, but that as one saith, *Est magni laboris, quem plerique fugimus quamplurimum scribere.*

Tull. in lib. de Oratore.

4 Hee must after all this, *seriously meditate, and bee attent vpon his labour,* and beware of by-thoughts and distractions. A wauering and an vnstable mind fixeth nothing firmely. Now to helpe meditation, consider the time when and how long, the place where, and the maner and order how.

The *time* when is first presently after the Sermon written, only pawsing a space for rest, lest the spirit bee dulled and ouercharged. The next in the euening towards rest, then in lying downe to call the chiefe points to mind, and awaking in the night to doe the same, and so in the morning; And afterwards in some conuenient place to rehearse

hearſe ouer all, and by this time, it will bee a mans owne.

How much time at once is to bee allotted for ſerious meditation, is after the quickneſſe of a mans conceit, and firmeneſſe of memory, and as the ſtrength of his body will beare.

The *place* for meditation muſt be ſolitary, remote from hinderances, as troubleſome ſounds to the eares, and variety of obiects to the eyes, by which the mind may be drawne away from the due attention to the matter in meditation.

The *maner* muſt bee (after the diſtinct and conſiderate reading of it ouer) in quietneſſe of ſpirit, ſet apart from all other things; and therefore meditation muſt not bee begun vpon vehement paſſions of anger, ſorrow, feare, and ſuch like, nor from any ſerious ſtudy of any other thing, wherewith the mind hath beene delighted, nor vpon the ſpirits

loaden with cares of the world, or comming from vain delights, which the man of God ſhould be farre from. It muſt bee performed ſeriouſly with a cheerefull ſpirit; and therefore not ſuddainely after meate and fulneſſe of ſtomacke, for vnderſtanding then is not ſo quicke, memory leſſe able to beare away, the ſpirits leſſe liuely, and withall it is not for bodies health: for *ſerious meditation will hinder concoction.* It muſt bee orderly and in the method wherein it is already written, auoyding new conceits, peruerting the order which will confound his meditation. Let him therefore keep the method and marke well, and carefully take heed to the matter; for words bee not too ſtrictly tyed vnto them. *Puerile nimium eſt, non audere verbulum proferre quod vñ adnotatur chartis: Scriptas conciones verbatim ediſcere multa habet incommoda:* for this hindereth

dereth deuotion, reſtraineth libertie of ſpeech, it maketh the worke of the Miniſtery irkſome, his labour too paineſull in this reſpect, ſo as hee cannot preach ſo often, as is requiſite, and as iuſt cauſe ſeaſonably may require. This will cauſe feare ſo to poſſeſſe him, as it will hurt memory, hinder pronounciation his naturall guift of vtterance, his action and affection. It curbeth the motions of Gods ſpirit, and preuents a man of the benefit of ſuch things, as in ſpeaking might and doe offer themſelues to the vnderſtanding, and that very often. More cannot ſuch a one ſpeake then hee hath noted downe, leſt if hee ſhould, hee might perhaps marre the ſenſe, and when hee failes to ſpeake leſſe, he is conſtrained too childlike, as a ſchooleboy to goe back againe, to remember himſelfe of that which hee hath forgotten. So wanteth hee power in the Mi-

Miniſtery, not being able to
2 Cor. 2. 4. ſpeake as S. *Paul* ſaith, in the demonſtration of the ſpirit and power. If a man feare to want words, let him bee well prouided of matter, and then as one ſaith, *Verba non inuita ſequentur*. It muſt bee performed deuoutly with prayer in the beginning, with an holy affection and feeling of the power thereof vpon himſelfe, with a deſire to doe the people good, and with Prayer in the ending. For geſture of the body, it may bee ſtanding, ſitting, walking, as a man ſhall iudge moſt behoueful, ſometimes one: ſometimes another: but in walking beware of ſhort turning, it is hurtfull to the braine. In meditation, ſome vſe ſpeech, and to ſpeake aloud, and to geſture it: but the one wearieth the ſpirits, & the other too Hiſtrionian-like, & expoſeth a man to laughter, and to be mocked of country people which happily may-

ſee

ſee and heare ſuch a one. There may bee in meditation a ſoft and moderate vſe of the voyce vpon occaſion.

5. And laſtly to help memorie, after this his meditation, *Exſcribat ipſe & breuiter & methodicos precipua ſermonis capita, hæcq; repoſita & fixa in libro ad manum inter concionandum in pulpito habeat.* This will detract nothing from his worth, with men of worth and of iudgement. Yea, *Tutum eſt*, (ſaith *Eraſmus*) *capita Sermonis in charta notata habere ad manum, quod in Pſalmos aliquot feciſſe videtur Auguſtinus, & haud ſcio* (ſaith hee) *an in omnes quanquam vir memoriæ ad Prodigium, vſq; fœlici.* *Hyperius* noteth it out of one of *Gregorie* his Homilies on *Mark*. 16. That it was *vſitatum*, a common thing then out of writings to ſpeake to the people. It is better by this means to helpe defect of memory, to haue heereby encouragement,

to ſpeake to preſſe a matter affectionately, fully to proſecute it without feare and in good order, rather than (knowing weakneſſe of memory) to attempt without this helpe, to ſpeake fearefully, and through forgetfulneſſe to deliuer little of much thought vpon, and the ſame perhaps ſomewhat confuſedly to. Natures defect muſt be ſupplyed, and very laudably may this way bee holpen. Many haue good gifts from God, as a good apprehenſion, a quicke inuention, good iudgement, honeſt and zealous affections, liberty of ſpeech, competent learning, and yet but a weake memory, which thus ſtrengthened, make all the other things in thoſe men very profitable to the Church; and doth ſo harten them in the place, as they doe vtter their meditations freely, and become good inſtruments to Gods glory. Let not therefore ſtrong me-

memories which neede not this helpe, deſpiſe ſuch as vſe it, ſo it bee not to nouriſh ſloth. For euen with vs very learned and famous men haue vſed it, and not a few yet doe.

The third guift of nature next wit and memory is *a good vtterance*, which is that free liberty of ſpeech giuen of God to expreſſe readily & plainely, without ſtammering or liſping the conceits of the minde. Without this the people profit nothing; this is the key to open to them thoſe leſſons and inſtructions which the Miniſter hath gathered out of holy Scripture for the Congregation. Concerning this his vtterance, hee muſt minde two things: firſt, his words, and then the ſound of his voice in the manner of vttering of his words. A good vtterance.

Words muſt be apt and ſignificant to expreſſe the matter whereof he ſpeaketh: as we muſt ſpeake plainly, ſo alſo properly. A Miniſter is to ſpeake aptly and ſignificantly.

Though

Though we are not to tie our ſelues to words ſlauiſhly, yet muſt we not neglect to ſpeake wiſely, and in ſuch words and phraſes as the matter iuſtly requireth. Varietie of things craue variety of words, and a differing manner of ſpeech. That is a proper terme, and a fit phraſe for one thing, which is not for another. He ſpeaketh euer well that ſpeaketh moſt properly, that is, alſo ſignificantly, as of warres in martiall termes, of ciuill gouernment as a Stateſman, of theologie like a diuine; he that can paint out vice in the deformitie to make it hatefull, and ſet out vertue in her beauty, to make her to be deſired; hee that can vtter the threatnings of the law with terror, and the ſweete promiſes of God, to mooue to ioy and thankfulneſſe, he ſpeaketh as he ought to ſpeake. Tearmes too baſe for ſo high myſteries; fooliſh, ridiculous, and too light, for truths

truths of ſuch waight and grauity, ſcurrilous & euery other vndecent tearme, vnbefitting the dignity of Chriſts Ambaſſadour are to bee auoyded, and ſo that fooliſh affectation of ſpeech in any kinde, not becomming the holy Scriptures, nor the gracious ſpirit of a man of God. There is a godly eloquence approued by Scripture and vſed in it, which is to bee laboured for. And it is a grace to ſpeake well, and which may be attained vnto; Firſt, by getting without booke holy ſentences of the Scripture: Secondly, by reading well-penned bookes of holy men. Thirdly, by hearing of ſuch to ſpeake. Fourthly, by talking and conuerſing with them. And fiftly, by vſing our ſelues betimes to choyſe and apt words in daily ſpeaking, till practice bring habit. He that attaineth it, hath an excellent gift, if withall hee can ſpeake, as the Apoſtle exhorteth, alwaies

Coloſs 4.6 Eph.4.29.

alwaies with grace ſeaſoned with ſalt, good to the vſe of edifying, and which may miniſter grace vnto the hearers.

The voyce muſt bee well carried and ordered, according to the matter in hand.

In ſpeaking alſo care is to bee had to the ſound of the voyce. It muſt euer bee ſo lift vp, as may euer bee well heard. It muſt not be ſo low, as ſome ſpeake, out of an affected grauity, in the beginning of their prayer before Sermon, in reading their Text, and in praying after Sermon, ſo that hardly any know what they ſay, without great attention and quickneſſe of hearing. Neither muſt it euer be too high, ſtrained aboue natures power. It muſt not be of one ſound thorow out, but riſing and falling, tuneable to the matter; roundly ſometime he is to vtter his words, but euer diſtinctly expreſſed; ſometime more deliberately, but neuer too ſlowly. The voyce is ſo to bee guided, as the hearers not vnderſtanding the matter, yet by the

the manner might coniecture it. We may not ſpeak alowd, where wee ſhould bee low, nor coldly, where we ſhould expreſſe feruencie. In a lamentable caſe, the voice muſt be carried mournfully, in cauſes of ioy, wee muſt ſpeake cheerfully. In repreſſing of ſin, expreſſe anger; in praiſe of well-doing, manifeſt loue. In euery thing ſo moderate thy voice, as a Decorum be kept, ſo ſhall wee not doe amiſſe. And thus much for the naturall gifts of the mind. Though the ſpeech be reckoned commonly *inter bona corporis*, ſo take it, yet here I onely ſpeake of it, as it is the mindes meſſenger vnto the people, and in this ſenſe I refer it to the minde.

It is fit that there be a comely bodily preſence of a Miniſter, ſtanding vp in the face of the Congregation, and in the place of God. The Lord allowed no Prieſts deformed to miniſter before

A comely preſence befits well a Miniſter.

fore him vnder the Law. And in the Popish Church hee is not admitted to take holy orders, that is a deformed person, or wanteth a member. And should this bee neglected with vs in the Ministery of the Gospell, and in reformed Churches? A comely countenance, sober, graue, modest, framed after the gracious disposition of the heart, a seemly gesture, stable and vpright, with action befitting him, are a verie great grace vnto a Minister, vpon whom the eyes of the whole Congregation must bee bent, which deformed persons lose, and therefore not fit for the Ministery.

Some there bee, which haue comelinesse of countenance, & *corporis dignitatem*, yet want seemely gesture, and comely action; which happeneth sometime of a rash boldnesse, or of an inconsiderate zeale and heat of affection, at the beginning, which

which hath moued them to violent motion, as casting abroad the armes, often smiting vpon the pulpit, hindering the hearers with the sound thereof, sometime rising vp, then stooping downe againe, and many such toilesome and troublesome actions, vnaduisedly begun at the first; which to many maketh the man seeme furious, which by deliberate consideration may be amended. Sometime this vnseemely gesture and action commeth of feare and bashfulnesse, which causeth many toyings of the hand to the face, brest, buttons, head, beard, cloke, or gowne, ridiculous to be named, besides the nodding of the head, lifting vp of the shoulders, hemmings, spettings, and such like, which may be amended by getting a godly boldnesse, by considring himselfe; first, as a speaker from the immortall God, and in his roome, to mortall man, and also

also that this feare rather commeth from a spice of pride, fearing to lose some reputation with men, than of any other cause, which therefore is to be bewailed and striuen against, if otherwise God hath qualified a man with good gifts and learning. And if these considerations remoue not this worldly feare, let such an one weigh this with himselfe, that though hee bee in a learned Assembly, he may be that day the best in his present Text, as newly laboured and studied.

Sometimes this commeth to some, by hauing beene Actours vpon a stage, who cannot but shew their vaine and fantasticall motions ridiculously in pulpit, which they haue accustomed themselues vnto in such places of prophanes. They may amend by repenting of their sins, and by a godly consideration of the difference now of themselues, both for person, as Gods Minister,

ſter, and for place, in the houſe of God, and therfore to obſerue comelineſſe for both.

But to preuent theſe at the firſt, it is good for beginners to obſerue what is comely in others, what defectiue, to imitate the one, & to auoid the other, & to haue ſome faithful friend to note them, & admoniſh them, before they at vnawares run into theſe inconueniences. That is at the firſt eaſily preuented, which afterwards cannot bee ſo eaſily amended.

And thus much forthe gifts of nature neceſſarie for a Miniſter.

CHAP.

Chap. III.

Of humane learning needfull for a Minister, to helpe his gifts of nature, and for the bettering of his vnderstanding in the study of holy Scriptures.

Knowledge of humanity requisite for a Minister.

IF it were possible, a Minister should bee endued with all manner of knowledge in humanity. Who knowes not that the study of holy Scriptures requireth the vse of all manner of learning, and the skill of all sciences exactly to expound, and iudiciously to vnfold the meaning of euery place of the Bible? What Art or Science is there, which a Diuine shall not stand in need of, sometime to giue him light into a Text, and to cleere the words thereof, one where or other? For there is occasion offered of the vse of variety of learning, as of Grammar, Rhetorick, Logicke,

Logicke, Phyſicks, Mathematicks, Metaphyſicks, Ethicks, Politicks, Oeconomicks, Hiſtory, and Military Diſcipline. The knowledge wherof are as ſo many lights to ſee into a Text by, both to find out and to lay open ſuch variety of matter, as lye couched in the words. Who can read the firſt of Geneſis, and bee ignorant of Phyſicks, or theſe places of *Iob* 20. 16. and 24. 5. and 30. 29. *Ier.* 8. 7. or without Aſtronomie vnfold *Iob* 38. 31. 32. 2 *King.* 20. 9. *Eſai.* 38. *Amos* 5. 8. and 9. 6. Many places require the vſe of Arithmetick, Geometrie, and ſo forth. It were tedious to giue inſtances for Politicks, Ethicks, Oeconomicks. Who knoweth not, that hath read any thing in the Bible, that ſimilitudes are fetcht from almoſt all things in Heauen aboue, in earth below, from Sun, Moone, Stars, fire, haile, ſnow, windes, lightning, and thunders; from

from fowles, beasts wilde and tame, plants, trees, herbs, grasse, creeping things, serpents, worms, from minerals within the earth; from seas and fishes in the seas, riuers, and fountaines of waters; from husbandrie, planting, sowing, reaping; from building houses, cities; yea, from what not? which none can aptly interpret, except they know whence such similies are drawne, and haue some in-sight into these things, from whence they be fetched, either from themselues, or from the help of other learned men.

Two sorts here reproued.

By all this therefore wee see, that much knowledge is requisite for a Minister to be able fully to lay open the meaning of euery place: which I speake not to discourage any otherwise fitted, that are not thus furnished. But first, to shew the selfe-conceitednesse of too many, euen verie youths now a daies, and verie boyes in a manner, which hold themselues

themſelues fit enough for the Miniſterie, if they can get but the firſt ſchoole-degree vpon their backes, and haue memorie to get another mans Sermon without booke, or ſo much wit, as to picke out of diuers mens labours, matter to clap vpon their owne ſelected Texts, they preſume, that then they may verie well take vpon them a Paſtorall charge, if friends and money can procure it. Though the diuinity of theſe young Diuines ſtands onely in getting ſome skill to preach a Sermon, and that of ſtolne ſtuffe too. Secondly, to conuince thoſe, whoſoeuer they bee, of a braine-ſicke opinion, which hold the knowledge of Arts and humane learning to be of none, or very little vſe vnto Diuines, for the ſtudy of holy Scripture, nor ſuch famous Vniuerſities and Schooles of learning to be ſo behooueſull for vs, as they are held to bee. By this that

that hath beene ſaid, and by that which after ſhall bee deliuered, they may behold the abſurditie of their Anabaptiſtical conceits, and learne better to eſteeme of learning.

Howſoeuer a man may bee furniſhed or defectiue in this ſo great variety of knowledge, yet is it very neceſſary, that he come to the Miniſterie, with the vnderſtanding of ſuch things as bee of moſt common vſe for him at all times in the ſtudie of any part of Scripture, and in the daily vſe of his Miniſterie, which are the *three principall Arts*, the *three principall Tongues*, and the *three practicall Sciences*, Ethicks, Oeconomicks, and Politicks, wherto adde Eccleſiaſticks, and Hiſtorie.

A Diuine muſt bee a good Grammatian.

Concerning the firſt three. It is neceſſarie that a Diuine be a *Grammarian*; for firſt, by Grammar he knoweth the right vſe of ſpeech, and the parts therof with the

the proper ſignification and Emphaſis of the words, and the adſignification of Nounes and Verbes, vnder which vnderſtand Pronounes and Participles, which knowledge is of much vſe to a Diuine, both for the vnderſtanding of the ſenſe of a place, and for gathering of doctrines. For ſimple words in the eight parts of ſpeech, how they be vſed in Scripture, ſee certaine Canons thereof in *Alſted, precog. lib. 2. cap. 100. pag. 146.* 2. By Grammar, hee learneth the conſtruction of a language, how the words agree together, and what dependancie one word hath on another; without the knowledge whereof, he cannot conceiue what is ſpoken or written. Hence a Diuine obſerueth and learneth the propriety of a language, which is a forme and manner of ſpeaking, peculiar therein from other tongues, the better to vnderſtand the minde

of the speaker; of which see instances in *Alsted. Praecog. lib. 2. cap. 104. pag. 193.* 3. By Grammar hee knoweth those Grammaticall figures, which maketh the speech differ from the common vse of construction, which bee these; *Ellipsis*, *Pleonasmus*, *Enallage*, the three principall, and then the other three, *Syllepsis*, *Zeugma*, and *Hyppallage*. All these haue their excellent vse and significations, which being obserued, may afford many lessons for instruction, as well as to make cleere the sense of the place. Of these also, see *Alsted*, in the same booke, *Cap. 104. pag. 196. 197.* From the knowledge of all these, hee commeth to the proper grammaticall and literall sense of the Scripture, and so to the true meaning of the place, which hee shall vndertake to interpret: Wee see then why Grammar is necessary, and so necessary, as one saith; *Qui non est recte Gramma-*

Grammaticus, non eſt vere Theologus.

Rhetoricke alſo is neceſſarie, becauſe euerie where a Diuine ſhall meet with figuratiue ſpeeches in holy Scripture, which without Rhetoricke hee cannot explaine. 1. This Art ſheweth him all the tropes whereſoeuer hee meeteth with them, as theſe foure, *Metaphora*, *Metonymia*, *Synechdoche*, *Ironia*, with their three common affections, *Allegoria*, *Catechreſis*, and *Hyperbole*, both in the figure *Auxeſis* increaſing, or *Meioſis* in diminiſhing. By theſe, a Diuine may obſerue an Emphaſis in the ſpeaking, raiſe many leſſons, and apply them for ſtrengthening of faith, and for Chriſtian conſolation many times, and the knowledge of them helpe to confute an aduerſary, which ſhall vrge words properly, when they are ſpoken figuratiuely. 2. By Rhetorick, he knowes the figures of a word,

The neceſſity of Rhetorick to a Diuine.

and the vse of them which bee these, *Epizeuxis*, *Anadiplosis*, *Climax*, *Anaphora*, *Epistrophe*, *Symploce*, *Epanalepsis*, *Epanados*, *Paranomasia*, & *Polypteton*, which bee vsed sometime for vehemencie, sometime for certainty, for amplification sake, to expresse a gradation of things, and such like. 3. By Rhetoricke, hee acquainteth himself with figures of a sentence, which bee these, *Exclamatio*, to which are subiect *Epiphonema*, *Interrogatio*, and *Parresia*, or *Licentia*, *Epanorthesis*, *Aposiopesis*, *Apostrophe*; *Prosopopeia*, to which is subiect *Mimesis*, and *Dialogismus*, or *Sermocinatio*, *Addubitatio*, *Communicatio*, *Occupatio*, *permissio*, and *Concessio*. With these a Diuine shall meet with euery where in the booke of *Iob*, Psalmes, Prophets, Epistles of the Apostles, and in other places of Scripture, from which may be collected matter of vse and instruction, and also hee may

may learne to ſpeake well and perſwaſiuely.

The Art of Logick a diuine cannot be without.

How neceſſarie *Logicke* is, all know. It is of great vſe to a Diuine. 1. In reſpect of the ſecundary obiect, ſpeech; for there is a logicall conſideration *in oratione*, which is neither grammaticall, nor rhetoricall, of which *Alſtedius* giueth many inſtances, *In Præcog. lib. 2. cap. 106. pag. 206.* 2. In reſpect of the primarie obiect, reaſon; By this we ſee the method in Scripture, we obſerue the coherence, we gather the arguments, and finde out the ſcope and drift of the words. By Logicke we collect doctrines, confirme them with reaſons, enlarge the proofes, infer the vſes, vrge them and apply them. Without this, a Teacher can neuer lay open the Word ſoundly, nor proſecute a matter ſolidly, nor pithily perſwade, nor firmely eſtabliſh a truth, nor iudge of coherences, of conſequents, nor

conuince an aduersary, nor answer warily his subtilties, nor wisely prevent cauilling sophistry. *Si Logica absit* (saith one) *rationalis homo præter rationem in linguæ sono versatur.* A mans speech without this, is but sound of words without reason, and an ignorant discourse, in which if the tongue bee fleight, and memory weake, as the hearers shall lose the drift of his words, so hee shall not seldome forget himselfe in ouer-running both his owne, and other mens wits. Logicke must then be the sterne, to guide the course of our speech, that the sudden and stormie blasts of violent affections ouerwhelme it not, and cause our tongues to run vpon the rocke of offence to iudicious hearers. Thus wee see the necessity of these three Arts, and the vse of them. By the first, we take the proper and naturall sense of words; by the second, the figurative; and by the

the third the scope, & so attaine the meaning, Gods Spirit being guide in the vse of these three instruments.

Touching the second three, the three principall tongues, the *Hebrew*, the *Greeke*, and the *Latine*, they are also very necessary to a Diuine; and *Theologus* must bee *Philologus*, especially of the originall tongues in which the holy Ghost hath reuealed to vs the will of our God. For the force of words are more fully seene in the originall text, than in translations. And euery language hath his owne proper and peculiar forme of speaking, which cannot be well expressed in another tongue. Moreouer, hee that can looke vnto the originall, seeth with his owne eyes, but hee that onely readeth translations with the eyes of others; these by the knowledge of the other may bee better iudged of, approued, and followed. Wee

A Minister must not be ignorant of the three principall tongues.

must then iudge them necessary.

Why a Minister should haue skil in Hebrew.

1 The *Hebrew Tongue*, because it is that language in which the Canonicall Scriptures of the old Testament haue beene written, it is very significant, for in it is not so much as a letter, but it hath it signification, and a reason thereof may bee giuen also, whence instructions may bee gathered. There is also a maruellous affinity betweene words in this language, as *Auenarius* and *Kircherus* haue noted in their Dictionaries, the knowledge whereof will afford matter of meditation to a Diuine. This hath it peculiar forme and custome of speaking called the idiotisme, which is either *in vnica voce*, or *in toto orationis habitu*, which cannot bee so well knowne nor expressed in other languages. This is the Mother tongue and fountaine of all other, the vnderstanding whereof may giue a reason of many words both of Greeke & Latine

deriued from it, of which for instances, see the Epistle to the Reader before *Shindlerus* his Dictionarie. This is to bee learned for getting the knowledge of the Chaldee and Syriach tongues, these being very neere Dialects of the Hebrew; the former is good and profitable to vnderstand the Chaldee which shall bee met with in *Daniel* and *Esdra*, and to read the Chaldee Paraphrase of the old Testament much esteemed of the Iewes & which expounderh cleerly many places of the old Testament, touching the Messiah against them for strengthening of our faith. The latter, the Syriach is to bee knowne for the Syriach Translation of the new Testament of great authority with Christians in the East. Lastly, this Hebrew tongue is to be learned for beter vnderstãding of the Hebraisms in the new Testamẽt.

To learne this tongue within short time: First, get the *radices*

without booke which are about 1500. 2. Vnderſtand the proper names in Hebrew in the old Teſtament. 3. Mark what Latine & Engliſh words come neere to the Hebrew words, as in Latine *Tuber* in Hebrew תברה, *evil* in Engliſh, in Hebrew אויל, and ſuch like. 4. Know the ſignification of the Hebrew letters, and the Hebrew terms of the parts of ſpeech & other things in Grãmer, by all theſe ſhal words be gotten, which with vſe of Grãmer, & conſtruction of ſome place of Scripture, for practice will ſoone bring a ſcholler which hath a good memory to a reaſonable inſight into this tongue in a ſhort time.

Why skill in the Greeke.

a The *Greeke Tongue* is neceſſary, becauſe in it the new Teſtament was written; for that in the Apoſtles dayes it was the moſt eſteemed Language, the moſt commonly knowne before any other then, eſpecially where Saint *Paul*, *Peter*, *Iames* and *John* did exerciſe their Miniſtery; and

ſo

so by this language the Gospell might the sooner passe abroad in to many places of the world. In reading of which yet must be obserued these things. 1. The Attique or common Greek. 2. The Hebraismes. 3. The Septuagints translatiō of the old Testament, followed in the new in many places, which calleth vs to the remembrance of those places of the old Testament. For this M. *Broughton* hath written an Hebrew Greek Dictionary, as himself saith in his Commentary on the *Reuel. ca. 8. pa. 72.* 4. The Apostles own Dialect, expressing Hebrew in a new maner. 5. Talmudique, when speech is to the *Iewes*, or it is a forme of speech which then the *Iewes* did vse. 6. Latinisin, latine words or names made Greek. This language may be learned. 1. by getting without booke the Primatiues. 2. To vnderstand greeke names of noted persons, heathen, as *Aristotle*, *Plato*, *Demosthenes*, and others, Orators,

See *Broughton* on Rev. cap. 8. & *Alsted*, *Precog. lib.* 2. *cap.* 8.

Orators, Poets, Philosophers, and so names of Christian, and such as bee named in the Bible, the names of ancient Fathers, Ecclesiasticall Greeke Writers, Greeke Emperors, &c. Thirdly, to get the names of Arts and Sciences, which are for the most part Greeke, *Grammatica, Rhetorica, Logica, Geometria, Arithmetica, Optica, Metaphysica, Mathematica*; so the parts of Grammer, *Etymologia, Syntaxis*, and infinite such; by which and the former way, wee may learne a thousand words, and withall get some knowledge of Story, & tearmes of Arts. Fourthly, to get without booke the termes of deriuatiues, as of denominatiues, Verbals, Verbes and Adverbes. Fiftly, to know Compounds, to marke the Nownes which with composition is made, and then the Prepositions. 6. To note what knowne Latine may bee fetched from thence,

thence, as *fero*, φέρω, *Bos*, βοῦς, By these shall a scholler further his knowledge in learning in the Greeke tongue.

3 The *Latine Tongue*, which is necessary, not for any holines in it, that diuine seruice should euery where bee said and sung in it, or that ignorant people should bee made to say their prayers in it, as Papists teach and practise, against Apostolicall doctrine, nor that the Translation of the Bible in it is authenticall, as the Antichristian assembly at *Trent* would haue it: but for that most of the learned haue written their labours in this Tongue, without the knowledge whereof a Minister cannot haue their helpe. And so much for these three principall Languages. He that can attaine to moe, let him thinke, hee loseth not his labour. The knowledge of Tongues is an excellent meanes to encrease our learning.

For

A Minister must not want knowledge in Ethicks, Oeconomicks, Politicks, and why.

For the knowledge of *Ethicks*, *Oeconomicks*, *Politicks*, *Ecclesiasticks*, & *History*, who can doubt? *Ethicks* are so necessary as a Minister knoweth not to speake well without them of vertue and vice. Without the three following hee cannot make vse of his Doctrine to apply it fitly; for the Application of euery vse if hee descend to particular callings, commeth within compasse of one of these three, as one of a family, one of the Cómon wealth, or one of the Church. For *History*, Diuine, Ecclesiastical, & humane, it doth greatly increase his knowledge, out of which hee may gather many things for *Ethicks*, *Oeconomicks*, *Politicks*, and *Ecclesiasticks*, and so be able to speake in all these things from his owne obseruations iudiciously. By a learned man in his Preface to *Bucholceri*, his *Index Chronologicus*, is commended, *Bucholceri Chronologia, cum indice Chro-*

Chronologico, Sculteti medulla Patrum, Catalogus testium veritatis, & Catholicus Orthodoxum, Caspari Laurentij, by which, saith he, *Cum summis Historicis, cum summis Theologis, conferre & disserere licebit.* And thus much for knowledge of humanity in a Minister.

CHAP. IV.

Of the necessary knowledge in Divinity for him that would enter into the Ministery.

IT is not enough that a man be furnished with Arts, Tongues, and other humane learning, that intendeth the Ministery, but that hee bee also well grounded in Diuinity, for his study, wherein all the rest are but helps and handmaids. This is that which hee must teach, to wit, Diuinity to his people, and thereof it is needfull

needfull for him to know what and how to bee able to teach it. That he may come in some sort prepared to his high calling.

A Minister must bee well grounded in the principles of Religion; and how hee may be so.

1 He must be well grounded in the Principles of Religion, which bee αὐτόπιστα & ἀναπόδεικτα *authoritatem ex se habentia, et quæ non egent demonstrationibus.* For this is hee first to teach, to wit, the Catechisme; Now to be heerein well setled, hee is to bee acquainted with the proper termes of Diuinity; for as euery Art hath it proper termes which must be learned and well vnderstood to come to the knowledge and practise of that Art; so is it in this heauenly Science. A Minister must vnderstand the word *God, Person, Trinity* and *Vnity, Father, Sonne, God-Man, Man-God, Mediatour, Sauiour, Head, &c. Holy-Ghost, Law, Gospell*, and the *true differences of them, promises Legall*, and *Euangelicall, Election, Reprobation, Vocation,*

Vocation, Sanctification, Iustification, Faith, Hope, Charity, and such like.

Secondly, a Minister must know how the Scripture vseth these tearmes, how it speaketh of them, & how so to take them. Of which custome and manner of speaking, whether properly or improperly, see at large, *Hyperius de Oratione studij, Theologici, lib. 2. cap. 12.* vnto *cap. 28.* and briefly *Alsted. praecogn. li. 2. c. 103.*

Thirdly, hee must not bee ignorant in the voyce of Gods Church in the common *tenents* of our Christian Religion, and for this hee must acquaint himselfe. First, with the Confession of the faith of the whole Catholicke Church of Christ in the Creed called the Apostles, in the Nicene, in the Ephesine, Calcedon, Constantinopolitan, and also *Athanasius* Creed so famous and renowned, though but one mans.

Se-

Secondly, with the harmony of Confessions of particular Churches now reformed.

Thirdly, with the publike approued Doctrine & authorized Articles of our owne Church.

Fourthly, with the publikely authorized Catechisme of some other Churches, as that of *Heidelberge* in the Coune Palatine of *Rhein* his Dominion, and now King of *Boheminh*.

Fiftly, with some choyce Catechismes of the most famously learned and soundest Diuines, such as are the *Institutions of Calvin* and *Vrsinus* his Catechisme, set out by *Parens*. Thus shall a Minister bee well grounded and setled both to iudge of his owne interpretation of Scripture, to iudge of the opinions of others, and to bee able to teach sound and wholsome Doctrine, the points of Christian Religion to others withboldnesse and confidence.

2. Hee must bee well read in holy Scriptures, well seen therin, labouring to bee a good Textman: for this will giue life vnto his Ministerie, and make him speake with power and authority from God.

He must be well read in holy Scriptures, and how he may be so.

Now to bee well read in the Bible, and to profit himselfe in reading it.

1. He must haue *the generall diuision of the Bible* into the old and new Testament. The old, into Canonicall and Apocryphall; the Canonicall, into Historicall, Hegiographall, and Propheticall, knowing which, and how many of euery sort. The new Testament, into Historicall, Dogmaticall, and Prophetical. Of this see *Alsted, Precog. lib. 2. cap. 15. pag. 85.* And also how to read the bookes thus diuided with vnderstanding, see him there, *Cap. 118. pag. 567.* to *cap. 126. pag. 655.* Read also for this *Hyperius, De ratione studij Theol.*

Theol. lib. 2. cap. 28. to cap. 34.

2. Then the *names of euerie booke*, with the reason, the Writer, the end, sum, the diuision, or Analysis thereof, the principall points contained therein, and rules to vnderstand it: See *Alst. Precog. lib. 2. cap. 15. pag. 85.* and *cap. 118. pag. 574.*

3. *The Sum of euery chapter* of euery booke, with the Analysis; of which he may make great vse, in reading euery day but two chapters after this manner. First, to read the Text, with some meditation of the generall contents thereof, then take an analyticall exposition, and read that ouer and ouer, to imprint it in minde; after this, come againe to the Text, laying the Analysis a part, and see how hee himselfe can, looking onely vpon the Text, so analyze the same. The profit of this is great, to get knowledge in the Word, to fixe in memory the things contained in

in a chapter, and will in continuing daily enable a man to teach profitably, and with great facility. Thus may a man traine vp a young Scholler, first causing him to read the chapter, and shew the generall contents, then taking him an Analysis of the same chapter to looke vpon, and after a time, to take away the Analysis, and make him so analyze the chapter, the other looking in the meane space vpon it, to direct and correct, if he hap to doe amisse.

4. *In his daily reading*, it shall bee good for him, with certaine distinct notes in the margine, *to obserue* these things. 1. All *positiue doctrines* set downe plainly concerning God described vnto vs, so of Christ and his Church, of the Word and power thereof, of any vertue or vice, of dueties of men, and many such things, of which *Iob*, Psalmes, the Prouerbes, and Ecclesiastes bee full; so

What things to obserue & note down in his daily reading.

so also in many other places, in the Prophets, and in the Epistles. By this might a young beginner see how he could frame a Catechisme, and informe his iudgement in many things, both concerning faith and good manners.

2. *The great workes of God*, his miracles, his wonders, expressing the power and might of God, prophesies and predictions of good or euill, and the accomplishment of them.

3. *All the affirmative Commandements*, and with these. 1. Vertues. 2. Exhortations. 3. Examples of obedience. 4. The properties, gifts, and graces of the godly. 5. Their infirmities and fals, greater or lesser. 6. Promises made to them, and the performance. 7. Prayers. 8. Mercies, positiue or priuatiue. 9. Afflictions of the godly, and their deliuerance. These will bee of great vse to a Minister, in the vse

vse of instruction, and in the vse of consolation.

4. All *the negatiue Commandements*, and herewith, 1. Sins and vices. 2. Dehortations. 3. Examples of disobedience. 4. The properties of the wicked. 5. The common gifts & fauors of God to them, what and how many they bee. 6. Their foule offences. 7. Threatnings against sin and sinners. 8. The execution and accomplishment. 9. The seuerall kindes of plagues and punishments for sinne. These will bee of singular vse in reprehensions, in dissuading from sinne.

5. *The similitudes*, either contract or more large, noting whence they be drawne. These will helpe for illustration, the Prophets are very full of them. Christ spake many Parables.

6. *The customes of the ancient people of God*, in religion, in ciuill gouernment, in their delights.

lights. This obſeruation will helpe to vnderſtand many places of Scripture.

7. *The places alike*, not ſo much in word, which concordances will helpe in, as like for matter and ſenſe. This will bee of great vſe, for proofe of doctrine.

8. *The places ſeeming oppoſite*; which being well reconciled will helpe in the v'e of confutation. Thus reading daily ſome chapters in order, beginning with Geneſis to the Reuelation, hee ſhall profit himſelfe much, furniſh himſelfe with ſtore of matter out of the Scriptures for euery thing, in reading not bee idle, for in ſeeking of theſe things, he ſhall be kept attentiue to his reading, and finde many things, whereas hee that readeth idly, findeth the fruit thereafter, nothing ſought for, nothing found out, and hee that ſeeketh ſomething ſhall finde that, and more alſo.

5. In

5 In reading hee ſhall benefit himſelfe much to *gather the lines of the holy Patriarchs, Prophets, Kings, Prieſts, Apoſtles*, and of all others recorded in holy Writ, & obſerue in ſetting them down. 1. What is for *Ethicks*. 2. For *Oeconomicks*. 3. For *Politicks*. and 4. For *Eccleſiaſticks*, to which heads hee may referre all his readings out of other hiſtories, and parallel them together.

6 It ſhall very greatly informe his iudgement, & increaſe his knowledge to *obſerue the diſtinction of times*, from the beginning, as from the day of the Creation to the fall, from the fall to the reſtoring of Religion in the dayes of *Seth*; from this to the floud, from the floud to the Calling of *Abraham* out of *Vr*; from this to *Iacobs* going into Egypt; from his going to *Iſraels* returne vnder *Moſes*; from this to their entring into Canaan vnder *Ioſua*; from *Ioſuahs* entrance

The diſtinction of times in holy Scripture.

to the first of the *Iudges*; from this first to the first King; from the first King to the diuision of the Kingdome; from this to the Israelites Captiuity; from this Captiuity to the first destruction of Ierusalem and *Iudahs* Captiuity; from this to the returne and building vp of the Temple; from this to Christs birth; from his birth to his ascension; frō this to the destruction of Ierusalem; frō this destruction to *Iohns* receiuing the Reuelation (where be these distinctions) from *Iohns* receiuing it to the opening of the seuenth seale; from this to the seuenth trumpet; frō this to the seuenth viall; frō this to the worlds end. The obseruing of these 21. distinctions of time, and therein withal noting the most remarkable things cōcerning the Church and common wealth or persons, places and things done in peace & in warre, would make the holy Bible familiar to a Minister.

7. With

7 With these distinct maners of studying holy Scriptures may bee ioyned the *reading ouer once a day a Chapter in the Originall*, one day in the Hebrew, another in the Greeke, conferring with them the Translations, the Latine, Pagnine and Iuins, and our last English Translation.

See *Alst.* his iudgement of these two *preceg lib. 2. cap. 7.*

Thus by these wayes may a man get a great measure of knowledge in Diuinity, and acquaint himself with holy Scripture. But here must he remēber in vsing these meanes and to be blessed therein, to come to the Book of God. First, with all holy reuerence & prayer. Secondly, he must read it orderly, and not in a confused maner. Thirdly, humbly, without a proud conceit. Fourthly, holily without prophaneness of spirit. Fiftly, attentiuely without a vaine and idle minde. Sixtly, cheerefully without wearines hungring and thirsting after the excellence and

How to come to the reading of holy Scripture, and to be blessed in reading.

variety of knowledge therein. Seuenthly, with faith not doubting of the truth thereof. Eightly, with an honeſt heart without hypocriſie, without vaineglory, hauing a purpoſe in all good Conſcience to practiſe according to his knowledge. Laſtly, to bee in this good courſe conſtant vnto the end. And thus ſhall we profit our ſelues, and be ſure of Gods bleſſing. Euen ſo, *Amen.*

CHAP. V.

Of the heauenly gifts and neceſſary graces for a Diuine.

A Miniſter ſhould be a gracious man.

HEe that is endued with excellent guifts in nature and commeth to the Miniſtery furniſhed with learning, yet if hee want the guifts of grace, hee is no meet meſſenger for the Lord. It is not enough to be a Naturaliſt, an Humaniſt, an Artiſt, and Hiſto-

Hiſtorian, and ſo forth, vnleſſe a Miniſter bee a gracious man, and as he is called a man of God. For hee ſtands in Gods roome, and ſpeakes for God, is the inſtrument appointed by Chriſt to publiſh the Goſpell, the word of grace and to guide people in the way of grace. It is therefore neceſſary that hee bee endued with grace, and with the guifts of Gods moſt holy ſpirit.

1 Sam. 1 Tim.

With what graces hee ſhould bee furniſhed.

1 Hee muſt haue *the ſpirit of illumination*, to ſee into the myſteries of Gods word farther than Nature or Art can teach. For *Theologia* is *prudentia religioſa ad ſalutem perueniendi*; yea, ſuch a diuine prudence and wiſedome as the naturall man is not capable of, being the wiſedome of the ſpirit, the vnderſtanding whereof to life and ſaluation muſt bee giuen by the ſpirit, which doth ſo informe the iudgement as it giueth life withall, to make him know aright the Lord

1 Cor. 2.

Lord with all reuerence, and himselfe also, so as thereby hee groweth in singular loue of the word to make it his daily meditation and rule of life.

2 The *guift of supplication and Prayer*, that hee may pray for himselfe, and pray for his flock, that hee may begin his labours with prayer, and in the end get a blessing vpon them by prayer. It is reported to bee a speech of *Luther*, *Bene oraſſe, eſt bene ſtudu-iſſe*; and that three things make a Diuine, *Prayer*, *Meditation*, and *Temptation*. How necessary prayer is all good men know; of which one saith vpon the words of *Luther*: *O vtinam hoc perpenderent Theologiæ ſtudioſi! O vtinam precandi artem ſibi haberent quam commendatiſſimam! fieret profecto vt ſpatio vnius diecula plus proficerent, quam hodie multi qui vel non precantur, vel male precantur ſpatio anno vel ſemeſtri.* Such as vse it well and can pray feruently, will

De arte orandi vide Henricum Khuratb in Amphitheatro ſolius veræ ſapientiæ æternæ.

will iuſtifie this ſaying.

3 Inward *ſanctification and zeale of a gracious heart*, than which grace none more excellent. This gracious and zealous heart is an excellent Rhetoritian, if there bee the guift of vtterance. It is the ſweeteſt tuner of the voyce, and the moſt forcible perſwader. It ſpeakes to another what firſt it feeleth in it ſelfe; as it is affected it endeuours to affect others. Hence is it that hee cannot ſpeake of Gods iuſtice, but with feare; of ſin, but with anger againſt it; of mans miſery, but with compaſſion; of truth, with confidence; of falſhood, with deteſtation; of mercies comfortably, & of promiſes cheerefully. This makes a Miniſter preach to the penitent with loue, reioycing at their conuerſion, to the obſtinate ſharply, yet alſo with griefe, for that they will not bee reformed. Hee can not but ſpeake to others as to

himselfe, and from himselfe to them. Feruent is hee in prayer, feruent in spirit, seruing the Lord. Hee tenderly watcheth ouer the righteous, carefully admonishing, sweetly comforting them. Hee lookes to the vicious, & freely reproueth where there is iust cause. This is the force and effect of a gracious & zealous spirit.

4 Outward *reformation, and holy conuersation.* This must needs bee where the other are. And the Apostle exhorts *Titus* aboue all to bee an example to the flock, without which a Minister shall do little good. Common people respect more a Preachers life than his learning, as *Herod* did *Iohn Baptist.* The good life of a Minister is liuely instruction, giues testimony of his faith and doctrine, adornes his profession, stops the mouthes of slanderers, giues him freedome of spirit in reprouing sin, and

and cheerefulneſſe in exhorting to vertue from the loue of it in himſelfe. This will make him ſpeake ſoundly, and withall experimentally, for otherwiſe true it is that one ſaith, *Qui pius non eſt, vtrumq; Scripturarum teneat intelligentiam, tamen interiorem ſenſum & experimentum verbi verè non percipit.* A godly life is a ſeale to ſound doctrine. A Miniſters carriage ſhould bee ſuch as the well diſpoſed ſhould loue him, the indifferent ſhould ſtand in awe, and the worſt ſhould bee kept more in than perhaps they would, and not commit daily ſuch outrages, as they in their hearts deſire. This ſhall bee effected by preaching freely, painefully and conſtantly, by liuing towards the well-diſpoſed louingly and familiarly, towards the meane humbly and with deſire to gaine them, towards the poore in mercy and compaſſion and towards the obſtinate in a

godly austerity. Thus shall a good man doe in his place.

A lewd Minister an vnsufferable euill. Rom. 2, 1. Sam. 2. 17.

On the contrary a Minister of a lewd life is an vnsufferable euill in the Church of God. Hee dishonours God, and causeth his name to be blasphemed, his worship to bee abhorred. By his life hee puts a lye vpon the truth, his words proue vnprofitable, because his life is abhominable. *Nam qui sana docet,* (saith a father) *& turpiter viuit vna manu porrigit quod altera rapit.* And another saith, *Doctor Ecclesiæ bene docendo, & bene viuendo instruit populum, quo modo debet viuere; male viuendo instruit deum quomodo eum debeat condemnare.* The admittance of such a one is against the Apostles rule, and Ecclesiasticall constitutions. Shame is vpon him by his sinfull life, for, *Turpe est doctori, quam culpa redarguit ipsum.* And assuredly fearefull wrath abideth such a one that will

1. Tim. 3. Tit. 1.

will transgresse and goe out and stumble, as in darkenesse having the light & lanthorne of truth in his hand. His sinne must needs bee great that will sinne in the sight and face of God, and before the whole congregation without shame. Iust must bee such a mans damnation, and the punishment very seuere both vpon him, and such as make, admit and suffer him in the Church of God. To reforme such a one let him read the rules of the Apostle for the life of a Minister, let him obserue the liues of the holy Prophets and Apostles; let him looke vpon the Churches Constitutions, let him consider the grace of his place, and the dishonor he brings to God, and the eternall confusion hee will in the end bring vpon himselfe, that so hee may feare and doe no more so wickedly.

And to further him heerein, I thinke it not amisse in this place

place, to set downe first the properties of a Minister of Christ, and then what vices he should be free from.

The properties of a good Minister. Vnreprouable.

1. Vnreproouable, and of vnblameable life, yea euen with those that are without, 1. *Tim.* 1. 3. 7. ἀνέγκλητος. *Tit.* 1. 6. *qui ob aliquod atrox scelus in ius vocari non potest: est verbum for ense, ab α, privativa particula, ν interscribitur obsequentem vocalem euphoniæ gratia, & ἐν, in, & κλητὸς vocatus, non vocatus in ius, ob ἔγκλημα atrocem iniuriam, quale est adulterium, furtum, ebrietas, & huiusmodi; quibus criminibus Minister Euangelij omnino vacare debet. Apost. ad Tim.* ἀνεπίλημπτος, *alio vocabulo vtitur, is est in quem nulla fiat iusta exceptio.*

No Nouice.

2. Hee may not bee a young scholler: hee saith not νέος, *iuuenis; sed* νεόφυτος, *nouitius: non intelligitur de iuuene, sed de eo, qui recens institutur, & rudis est adhuc eorum, quæ ad ministerium*

sunt

sunt necessaria: νεόφυτος, *est nuper plantatus, & ecclesiæ insitus, quales erant Catechumeni*; *est* ἀπὸ νέος, & φυτὸν, *nova planta.*

3. Watching, νηφάλιος, *is est, qui nec nimio, nec intempestivo somno est deditus*; ἀπὸ νὴ *valdè &* φαλὸς, *splendidus, vel albus*; *forsan quia albescit, dum semper in libris, chartis, noctu, diu, assiduus, & accubans est.* Watchfull.

4. Temperate, σώφρων, *temperans, qui suos ita affectus potest moderari, vt in rebus omnibus modum conseruet optimè*: ἀπὸ σῶς, *serue*; & φρὴν, *mens. Nam qui modum vult tenere, mentem seruare oportet, vbi etenim regit affectus, ibi mens perit, & talis est homo* μανιώδης. Temperate.

5. Modest, κόσμιος, *modestus, compositus: quidam de interno cultu exponunt, & κόσμιον, dicunt eum esse qui de seipso sentit conuenienter, & alios non despicit: alij de externo habitu interpretantur. Apostolus, nec sordidum vult, nec indecenter* Modest.

decenter vestiri Episcopũ: ἀκόσμος, mundus, sic dicitur ab ordine concinnè diuestio.

Harborous. 6. Harborous, φιλόξενος, hospitalis, qui peregrinos & aduenas ac præcipuè exules propter veritatis professionem hospitio excipit, & omnibus officijs complectitur, à φίλος, amicus, & ξενία, hospitalitas, aut ξένος, hospes: & is est qui excipit vel excipitur.

Ability to teach. 7. Apt to teach; διδακτικός, ad docendum aptus, Osea 4. 6. Quamuis enim piè viuere oportet pastorem, decetque se ita exercere, vt intemerata conscientia & bonis moribus sit præditus semper, quò doctrinam cohoneſtet in omnibus & seipsum vtilè factorum cunctis exemplum præstet: non tamen sine eruditione, & alijs etiam doribus animi ad munus peragendum necessarijs; Ex honesta conuersatione idoneum esse ministrum existimemus? bonimores Christianum Virum, non Ministrum simpliciter indicant.

8. Gentle,

8. Gentle, ἐπιεικὴς, *lenis vel mitis, is qui de iure suo concedit pacis causâ, & qui iniurias moderatè & placido animo ferre potest: aliy interpretantur sic, ἐπιεικὴς est æquus, qui omnia non ad summum ius exigit, neq; suum pertinaciter tuetur; non se contentiosum vllà in re præbet; ab ἐπὶ, de, & εἴκω, cedo.* Gentle.

9. Tit. 1. 8. A louer of good things and good men, φιλάγαθος, *rerum & virorum bonorum amans, à φίλος, amicus, vel amator, & ἀγαθὸς.* A louer of vertue and vertuous persons.

10. Righteous δίκαιος, *iustus, quisquam cuique tribuit:* Iust.

11. Holy, ὅσιος, *pius, sanctus, qui Deum timet; ab ὁδὸς, sanctitas,* Holy.

12. Continent, or temperate, ἐγκρατὴς, continence, temperance, *propriè is est, qui in rem aliquam imperium habet, qui appetitum suo Domino temperationi subycere nouit; hæc virtus se opponit malis omnibus affectibus, & bonos ducit & regit: præ cæteris excellit, & summa est; ab ἐν, & κράτος, Vincо.* Continent.

13. A

A bold & constant professor.

13. A fast holder of the truth, ἀντεχόμενος, *tenax, solicitus, qui tenax est fidelis illius sermonis, qui ad doctrinam facit, vt Apostolus ait*, Tit. 1. 9 *ab ἀντὶ, coram, aduersum, & ἔχω, habeo. Atq; hactenus de virtutibus singulis, quas omnes in Euangelij pastore requirit Apostolus.*

The vices to bee auoyded.

Now for the vices which hee ought to bee cleere from: For he must be as yee haue heard, vnreprouable, especially of these.

Frowardnesse.

1. Not froward, αὐθάδης, *non sibi pertinaciter placens, qui suam duntaxat in opinionibus approbare solet, aliorum omnium sententiam contemnere, sua persona, iudicio, moribus contentus: hinc fit, vt interpretes variè hanc vocem exponunt*, αὐθάδης, *superbus, audax, præfractus, pertinax, inobedient, iracundus, asper moribus, & difficili quadam natura implacabilis, quæ omnia optime istius modi quadrant: ab αὐτὸς, ipse, & ἄδω, placeo, nam*

sibi

sibi ipsi placet; maior est de stulto spes, quam de hoc, Prou. 26. 12. *va illi, qui sibi sapiens videtur, & suo iudicio prudens,* Esa. 5. 22.

2. Not couetous, ἀφιλάργυρος, *non auarus, pecuniæ cupidus: ab α, priuatiua particula, & φίλος, amicus, & ἄργυρος, argentum; hoc autem ab ἄργος, albus, & ὑρὼν, fauus. Nummus enim auaro est aspectu pulcher, & fructum instar faui dulcis; Cuius sordidus ille vel intuitu, vel admiratione satiatus discedat nunquam, auide inhians explere nequit.* Couetousnesse.

3. Not giuen to filthy lucre, αἰσχροκερδὴς, *non turpem quæstum faciens: ab αἰσχρὸς, turpe, obscœnum, & κέρδος, lucrum. Cogitatio Ministri non erit in terra, terrestria curare non debet.* Phil. 3. 19. Greedines of gaine.

4. Not giuen to wine, μὴ πάροινος, *non vino quasi assidens, non sectator vini, vinosus, vinolentus. Hic per vinum intelligitur omne genus potus inebriantis, vinum ipsum, temetum, ceruisia. Et ij πάροινοι dicuntur, non* Excesse in drinking & eating.

qui

qui ſolùm belluinomore inebriantur, ſed qui ad potandum fortes, & ad fundendum potum robuſti, qui indulgent potationi, multo vino dediti, 1 Tim. 3. 8. *vt vel naſus rubeat, vel paleſcat vultus, qui cœnobiorum aut domum Cerniſiarij frequentant, qui mane ſurgunt, & prorogant ad Crepuſculum vſque à diluculo: qui denique redeunt, & pocula ſubinde repetunt: à πνέω ad, & πίνω, vinum; Apud Herodotum capitur pro potu ex hordeo etiam confecto:* μέθυ, *Anglicè*, an Ale-ſtake.

Fighting and quarrelling.

5. No ſtriker, ὁ πάκτης, *pugnax, percuſſor, cuius manus non eſt præceps ad percutiendum:* πάκτης, *eſt vir Martij caloris, & militaris ferocie, quâ nihil minus Chriſti ſervos decet, qui ad lites ſuâ grauitate pacandas, quàm ad ictum pugni, ne dicam gladij infligendum, promptiores eſſe debent;* ἀπὸ τῦ πάκτειν, *à percutiendo; quidam exponunt conuitiatorẽ, iurgatorẽ, qui linguâ ferit.*

Contentions, chiding and brauling.

6. No fighter, ἄμαχος, *non litigioſus, alienus à pugnis, à iurgijs:*

Interpretes

Interpretes vix inter hæc duo perſpicuè differentiam ponunt: ab a priuatiua particula, & μάχομαι, contendo, ſine ſit verbis contentioſe ſine pugnis: qui omne contentionum genus vitare ſtudet. Apoſtolus ad Tit. 1. verſ. 7. *προάμαχος, dicit τὸ ὀργίλον, non iracundus, non pronus ad iram, non biloſus, Anglicè*, cholericke, teſtie, of a haſty nature: *quam animi prauitatem multis in locis libri Prouerbiorum vituperat* Salomon.

Thus we ſee, how that a Miniſter muſt both bee an example of vertue, and flye all vice, ſo the Apoſtle teacheth and exhorteth vnto, 1 *Timoth.* 4. 12. *Tit.* 2. 7. 1 *Pet.* 5. 3. Hereby ſhall a man better vnderſtand that which he ſpeakes, *Ioh.* 7. 17. and the doctrine of truth: And to ſuch he hath promiſed to ſhew his will, *Amos* 3. 7. *Pſal.* 25. 8. Such ſhall ſpeake experimentally from themſelues: for as one ſaith: *Qui pius non eſt, vtcunque Scripturarum*

turarum teneat intelligentiam, tamen interiorem sensum & experientiam verbi corde non percipit: A godly life is a Seale to sound doctrine.

Common people respect more a good Teachers life, then his learning, and reuerence the person, and not his preaching so much: As *Herod* did *Iohn Baptist*, *Mark.* 6. 20. It adorneth the Gospell, spurreth on other, occasioneth men sensibly to thinke of godlinesse, it stoppeth the slanderous mouth of the wicked: with more boldnesse also may a Minister reproue wherein hee is cleere. On the contrary, a man of lewd conuersation, occasioneth scandall, hee is not worthy to stand in the roome of the holy God. Such God is displeased with highly, *Psal.* 50. 17. they cause his name to bee blasphemed, *Rom.* 2. and his worship to be abhorred, *1 Sam.* 2. 17. The Preaching of Gods Word, the Lords

The euill which commeth by a Preacher of lewd conuersation.

Lords ordinance, to be nothing accounted of. They dare not reproue ſin, leſt they blaze their owne armes: Pray they cannot, but formally: The wicked call not vpon God, *Pſal.* 14. Their words are vnprofitable, becauſe their life is abominable.

Nam qui ſana docet (ſaith Nazianzen) *& turpiter viuit, vna manu porriget, quod altera rapit.* Chryſoſtome on Mat. 25. ſaith: *Doctor eccleſiæ benè docendo, & benè viuendo, inſtruit populum, quomodo debet viuere: Malè viuendo inſtruit Deum, quomodo eum debeat condemnare.*

And aſſuredly, as I haue ſaid, fearefull wrath abideth ſuch, *Pſal.* 50.22. *Iam.* 4.17. *Luk.* 12. 47. 1 *Sam.* 2.17.25. who tranſgreſſe with the lanthorne in their hand, and word of Reformation in their mouthes: whoſe ſins therefore muſt bee the greater, their damnation iuſt, and puniſhment the more.

The

The ſecond Booke.

Here is ſpoken of a Miniſters warrantable entrance into the Miniſtery, and choyce of his place, for the exerciſe therof. Then of his firſt duty therin, how he may diſcerne his Congregation, and ſo how to proceed in teaching them. And of his priuate preparation to the publike place.

CHAP. I.

His entrance muſt be warrantable, and his place fit for him, that he may doe good.

THE vndertaking of high matters, needs good warrant, for the higher the heauier, and the burthen great, muſt haue ſupportation, leſt we ſinke vnder it. It is well

well knowne what a load he layeth vpon himselfe that entreth into this Calling, and how little his reward shall be of the world, if hee discharge his duty faithfully, his conscience must bee his best comfort, and hee hath small conscience, and shall haue as little comfort which commeth in without calling and without his warrant. Ordinary men, as all now bee, must enter with no lesse than a double approbation, the first is from God, the second is from his Church.

A Minister must bee called of God, and how to know it.

His allowance from God, hee shall finde in himselfe by two things. First, by his fitnesse for guifts in nature, for learning and grace, as is fully noted before; and next by his good desire aboue any other Calling whatsoeuer, to employ those his guifts, learning and graces in that Calling, for the glory of God and the saluation of his people; for many haue excellent guifts for the

the Miniſtery, but haue no heart that way, and there bee which affect this Calling, but want gifts. Now whom God calleth, in them he ioyneth both hability and will together; and ſuch hee ſendeth. If any run (as all others doe for profit, to liue at eaſe, and to attaine honour) before they be ſo ſent of God, they may condemne themſelues of haſte, and go without expectation of Gods good ſpeed. God appoynts none, but hee prepares them before, and beſtoweth on them gifts to diſcharge their duties: ſo as an vnfit man, vaine and ignorant, may be mans Miniſter, but none of Chriſts Meſſenger. *Si ſacerdos eſt, (ſaith Ierome) ſciat legem Domini, ſi ignorat, ipſe ſe arguit non eſſe ſacerdotem Domini.*

Luk. 24. Act. 1.

As a man muſt haue his call from God, ſo muſt hee come in with the authority of the Church; els it is preſumption in him, contempt of ſuperioritie,

Hee muſt haue the authority of the Church to allow of him.

breach of order, the nurse of confusion, the mother of schisme, and the bane of the Churches peace. Begin well, and there is hope to end well. First, let vs take our warrant, and then proceed in our mission, & withall ayme at a right end. For if God qualifie vs, if the Church admit vs, if wee desire to enter into the Ministerie, yet not to employ our gifts for the safety of Gods Saints, but for some other carnall and worldly respects, we run in vnhappily, and shall accordingly be rewarded. If thou desirest this function, let the worthines of it moue thee, pure zeale to Gods glory, compassion to saue soules, the encreasing of Christs Kingdome, the building vp of Christs body, and to pull downe the kingdome of Satan, to weaken his power, both in Antichrist, and in all his members. Begin not for profit; God may plague thee with pouertie, or

or suffer thee to get riches, and make thy table a snare vnto thee: Enter not for ease, to make it a maintenance for thy sloth: In the market vnhired thou mayest stand idle, but not in the Lords Vineyard being sent to worke, if thou looke for thy wages. Seek not for this worldly honour to bee had in estimation, and to swell with pride and pomp: This ought not to bee so with Gods Ministers among the Saints: Let the chiefe end be first in thine intention, lest with *Iudas* thou get the desired bagge, and so lose Gods blessing. There is a proper end of euery vocation, and the Lord shewes vs, why hee hath appoynted Pastours for his people. If we intend any other end sinisterly, it is to abuse hypocrically holy things, by the deceit of the heart, pretending one thing, and intending another, as *Iezabel* did a fast for *Nabothis* vineyard. Where such an end

Ephe. 4. 12. 13.

Act. 26. 18.

is, it soone appeareth by idlenesse, pride and couetousnesse, which drowne men in destruction and perdition (as the Apostle saith) but the man of God will flee things, to take hold of eternall life.

1.Tim.6.9.

Of a lawfull and conscionable entrance into a place.

When a man is made a Minister, and desireth employment of his gifts, when God hath furnished him, and the Church approued of him for a Minister, let him labour for a lawfull and conscionable entrance into his Charge. When God hath giuen him his gifts freely, let not him bee accursed, by purchasing a place by symonie; oh, buy not that which is not to be sold: Buy not a liuing for corporall life, to loose by periurie life eternall. Againe chuse not a place after thy appetite, for the best Benefice; but after thy gifts, as thou mayst most profit the people. A man may bee a fit Minister of Christ, yet not meet for euery Congregation,

gation; few ſo qualified. An audible voyce is for a great Aſſembly, a low voyce to a little Auditory is fitteſt, elſe ſome few ſhall heare, and the reſt muſt ſtand and gaze. To a more learned Congregation is needfull a better Clarke, and one of leſſe note to a ruder ſort. A meeke ſpirit to milde hearts, and an vndaunted ſpirit to a ſtubborne generation: *Duris modis, duris exhibeatur Cuneus*: Like ſhould be with like, that Paſtour and flock may fit together for their beſt good; for the Congregation reapes ſmall fruit, where the Preachers gifts fit not for the place. Therefore as wee muſt haue conſcience to enter into the Miniſtery rightly: ſo muſt wee bee very reſpectiue, to ſettle our ſelues with a people conueniently, for our greateſt comfort, and their beſt edification.

Chap. II.

Of a Pastours first dutie, being setled in his charge, which is rightly to discerne of his congregation, and how then to proceed in the instruction of them.

WHen God hath placed a Minister, and made him Pastour ouer a Congregation to feed them aright, he must in the first place, weigh well in what estate they stand, and of what sort of people they bee. For as they bee, so must hee deale with them. Husbandmen sow their seed after the nature of the ground; the Physician worketh vpon the Patient, according to the bodies constitution; the Lawyer giueth aduice to his Client, when hee vnderstands the case; and thus wisely must Ministers proceed, and know how to speake words seasonably.

Now

Now euery Congregation may bee reduced to one of these six sorts.

Of the seuerall sorts of people, and how to deale with them.

The first sort are *ignorant and indocible*. These must be prepare to receiue the Word; first, by shewing them their miserable estate, they stand in through ignorance. Then to declare what a blessing it is, to haue the preaching of the Word, and the holy Scriptures layd open vnto them. Thirdly, labour to remoue the impediments, which might hinder their subiection to the Word, as the conceit of the nouelty of our religion, the antiquity of Popery, the happinesse of older times, and the euill of our dayes, the examples of forefathers, old customes, superstitious vses, meere good intents, formall seruice, and the imagination of their well-doing in so doing, & such like hinderances. If they hereupon bee touched, and become docible, then may

hee deliuer the doctrine of the Gospell, at first more generally, and as they shall reforme themselues more particularly. If they abide obstinate, and will not bee reformed, after long tryall, much paines, they deserue to be left.

The second sort are *ignorant, but willing to bee taught*. These must bee first catechized in the grounds of Religion, in the Creed, Lords Prayer, the ten Commandements, and in the doctrine of the Sacraments: with this milk must they be fed, else will they neuer bee fit to receiue strong meat; they cannot vnderstand, nor iudge of interpretations without it. All Arts haue their principles which must bee learned, and so in Diuinitie. Experience shewes how little profit comes by preaching, where catechizing is neglected, though in the former great paines bee taken; but both together profit very much: see p. 8. & 9. 10.

and

See a Sermon booke intituled *Two Twins*. Many there are who teach 2. or 3. times in a weeke, and yet see lesse fruit of many yeares labour by not Catechizing withall, than some reape in one yeere, who performe both together.

People must be catechized.

This manner of Catechizing is to be performed by propounding questions, and the people answering to them: This plaine and simple kinde is the best, and will bring the most profit, tho it seeme childish, and be to many tedious.

The maner how to catechize profitably.

Children (as all are without knowledge, yea babes at first) must bee dealt with as children. Many teach the Catechisme, but after a discoursing maner, which (as also experience sheweth) doth little or nothing benefit at all the ruder sort, of which kinde are most in country Congregations.

1 Cor. 3. 1

Such as will [illegible] nightly

must κατηχεῖν, that is, *audire*, as well as *erudire*: Κατηχέω, is *audio* and *erudio*, & κατηχῆσις, one Catechized is Κατηχὴς, *resonans*. In Schooles, Masters shall neuer profit Scholars, if they doe not, as wel as heare thē, giue lectures

How to make the people vnderstand: how also to reuerēce their Teachers, and yet loue them.

Let the people then learne the Catechisme word for word, and answer to euery question. Interrupt not beginners with interpretations, neither goe further with any than hee can well say: after come to the meaning, & inquire an answer still of them, how they vnderstand this or that in one question, and so in another; but goe not beyond their conceits; stay somewhat for an answer, but not too long: if one know not, aske another; if any but stammer at it, help him, and encourage him by commending his willingnesse: if none can answere a question, shew it thy selfe plainly, how they might haue conceiued it: and then aske it some

some one againe, and praise him that vnderstands it, and answers after thy telling of him.

Note the variety of wits, and as they be, so deale with them: take a word or a peece of an answere from one, when you may expect much frō another: teach with cheerfull countenance, familiarly, and louingly.

The forward commend openly, speake to them also in priuate heartily, to *Captare benevolentiam*: hardly will any learne of those they hate. Be free of speech to answere at any mans asking, and gladly take occasion to shew a will ready alwayes to teach. Be familiar, but beware of contempt: neuer permit any to laugh at others wants: that will vtterly discourage them from comming. Make much of the meaneſt: the best esteeme of as is meete, to make the rest æmulous; but the wilfull obstinate rebuke as they deserue, lest their

example make the inclinable careleſſe, and the better ſort leſſe dutifull.

A miniſter muſt be in teaching plaine and patient, in his cariage humble & familiar.

Thus through Gods goodneſſe thou mayeſt profit by Cachizing. Draw them to it alſo without compulſion: but if thou beeſt proud and cannot ſtoope to their capacitie, or impatient to heare an ignorant anſwere, or diſdainfull to bee familiar; few will come to thee willingly, and none but by force; & theſe will profit little by thee. Experience hath beene my Schoolemaſter, and taught mee theſe things, and I finde great fruit, to my comfort.

Suſpect that wee be wanting in our dutie, when none profit by our paines: happily our harts ſeeke not vnfainedly what wee ſeeme to profeſſe: wee teach vſually of courſe, but endeauour not to ſaue our people of conſcience.

If any deſire to know more of this,

this, let them read my Tractate of Catechizing there, where briefly, & yet fully is ſet downe what Catechizing is, the authority for it, the antiquity of it, how very neceſſary it is, of the parties to be Catechized, the maner how, and in what poynts, with the manifold vſes thereof, not vnprofitable here to bee thought vpon.

The third ſort are people *taught, but vnſanctified*; ſuch as know much, but practiſe little. To theſe the doctrine of the Law muſt be vrged, to bring them to the true ſight of ſinne, and eſpecially the ſins of knowledge, and in what a damnable eſtate ſuch ſtand in, which know their Maſters will, and doe it not. This further is to bee made knowne vnto them, that knowledge without practice doth the more condemne them, makes them more inexcuſable, increaſeth ſinne, and maketh

more certaine their damnation. And to bring them to humiliation, note what particular sinnes are amongst them, and especially such, as very common honesty may blush at, and nature abhorre, as Saint *Paul* did to humble the Corinthians, who were a people of much knowledge, but wanted the power thereof; yet by this course they were humbled, and brought to repentance.

1 Cor. 5. 1
1 Cor. 1. 5
2 Cor. 7. 8. 11.

The fourth sort, are a *people having knowledge, and shew forth the fruits of sanctification.* These are to bee encouraged and strengthened, by the promises of the Gospell, by due praises, by shewing the fruits of well-doing here to a mans selfe, to others, & the reward thereof in the life to come. In preaching the Law to these, propound it as a rule of obedience, and not as a condemning letter, and exhort them to constancie.

Rev. 2. 9. 11
1 Thes. 1. 2. 5. 6. 10. & 2. 13.

1 Thes. 4. 1
Acts 11. 23

The

The fift ſort, are ſuch as bee *declining*, or are *already fallen backe*. To theſe muſt be ſhewed; firſt, the excellency of the way wherein they ſtood; then the euill of that in which they ſtand, whether it bee in errour of doctrine, or of viciouſneſſe of life. Thus S. *Paul* dealt with the Galatians, in ſeeking to regaine them. Then commend what good is yet remaining with hope of recouery, vrging them to repent and returne; if they perſeuere, then let them know the danger, and threaten them with deſerued puniſhments, as Chriſt did the Angell of Epheſus, for decay in his loue. Gal.1 Reu.3.1.2 Reu.2.1.5

The ſixth ſort, are a *mixt company*, as our Congregations for the moſt part be. Theſe muſt be dealt withall euery way, as in the former particulars hath been declared. He that is a Paſtour muſt informe the ignorant, vrge men of knowledge to ſanctification,

reclaime the vicious, encourage the vertuous, conuince the erroneous, ſtrengthen the weake, recall the back-ſlider, reſolue ſuch as doubt, confirme the reſolued, and comfort the afflicted. Hee muſt feed both with milke, and with ſtrong meate, and hee muſt bee painefull euen in ſeaſon and out of ſeaſon, when hee himſelfe is loth to labour, and the people leſſe willing to heare, when pleaſures withdraw, worldly cares pull him away: when much labour before may ſeeme miſſpent, and little hope of afterprofit; yea, euen in their contempt of him, when they trouble and perſecute him, then to afford them his labour with loue, till there bee no remedie. For we muſt remember, that we haue a flocke to feede; their bloud to anſwer for; wee muſt weigh their miſery with compaſſion, conſider our reward promiſed, and know that a Miniſters

Ezek 34. 4.16. 2 Tim. 4. 1.2

ſters loue to Chriſt, is ſhewed onely in this, as hee is a Miniſter in feeding Chriſts Lambes, as long as they bee his Lambes. And thus much for a Paſtours diſcerning of his flock, and how to proceed with them. Hee that deſireth theſe more at large, let him reade *Alſt. præcog. lib. 2. cap. 128. pag. 669. 673.* Ioh. 21

CHAP. III.

Of a Miniſters preparing of himſelfe priuately, before he preach to his Auditory publikely.

AFter the knowledge of his people in their ſeuerall ſtates and conditions, he being deſirous to performe that Office and dutie which the Lord requires of him; it ſhall not bee onely meete, but alſo very neceſſary to prepare himſelfe to ſo great a worke: For it beſeemeth

Preparation must be before preaching.

meth not the dignitie of the place, nor the reuerence of the assembly of Saints of God, nor the weightinesse of the busines, to runne with suddaine and vndigested thoughts into Gods roome. A rash attempt in so deepe mysteries breeds but contempt. What though a man haue a good wit, a good memory, and an extemporall faculty, and voluble tongue to speake; yet its best to bee wise in Gods matters, not to come rashly, vainely, vnpreparedly: *Non est bonum, nec est tutum ludere cum Deo potente.* Hee is not onely to bee held indiscreet, but euen a man of folly, that will openly speake before a King of kingly affaires with leuity, of matters of greate importance suddenly. Now the Minister in Christs Chayre speakes of Christ, of his Kingdome before God, before his Saints and Angels, he opens the treasures of life, & sets them

to sale; hee speakes of the mysteries of saluation, and sets before his hearers life & death; he bindeth, looseth; hee openeth, and shutteth the Kingdome of Heauen. Is it then fit that a Minister should come into the place rawly and rudely, without very serious meditation and preparation? Surely sudden conceits of the minde, not digested, must needs be rawly deliuered, and often little to the purpose; yea eftsoones as farre from the matter, as hee was before from serious meditation. The world also is full of carpers, all that come are not conscionable hearers, not all welwillers. By a rash and heady powring out of some thing at vnawares, he may giue an occasion to the euil-disposed, either of contempt, or of raising vp of contention. Holy things are not to be handled in haste, lest wee mistake, and doe more hurt at once, than can well bee amen-

amended after at many times. The leuitie in preching procures a light account of it; yet this is not ſpoken againſt often preaching which is performed with ſerious ſtudie, with good foreconſideration and iudgement.

Two ſorts reproued. Firſt, the too bold & preſumptuous.

There is a double fault among Miniſters; ſome are too ſoone ripe, and as ſoone rotten, who can ſpend the moſt of the weeke in the world, either following pleaſures, or hunting after profits; and yet can make a Sermon on Sunday (as they ſay) a briefe collection out of other mens labours onely: but whether fit for the time and Auditory, it is not much material with them. Theſe ſhould know that maintenance is allowed, and time allotted for better meditations; ſo as they need not, vnleſſe they pleaſe, vndertake ſuch a taske without better preparation. They thinke they preach; but Preaching is not a labour of the lippes, and

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an idle talke of the tongue from a light imagination of the mind; but is indeede an vttering of God truth from a serious meditation of the heart, in sound iudgement, acquired through Gods blessing, by diligent labour and study to profit and instruct Gods people. This preaching is of worth, deserues esteeme, procures credit to Gods ordinance, will worke vpon the hearers, and will peirce deepely, as being spoken with authority; for the words cary weight of reason, and are deliuered conscionably.

Some Ministers there bee on the other hand, very slow to speake and preach seldomer: and why I pray you? Oh, say they, it is a weighty businesse, it is a great worke, it must not lightly bee taken in hand, and thus goe they on to extoll the worke as indeed it doth deserue, and then they breake out in contemptible words

The slow and slothfull.

words against vaine and idle preaching, which no good man will allow of. But why doe these thus speake both wayes? Let their hearts bee iudged by the labour of their hands in Gods Haruest. All this they say is but to couer their own lazinesse, to get themselues liberty to their lusts, to preach onely when they please. And when they preach, what is their learned preparation?

Surely their so seldome Sermons are sometimes to their own Auditory very silly stuffe, and when they seeme better, the praise thereof stands in a little flourish of humanity, of some reading of Fathers out of *Flores Doctorum*, *Polyanthea*, or other common place booker, & these clapt vpon their Text, or fall in by discourse, with small dependancie from that they speake of; and in the meane space, they shew themselues very strangers

to

to the holy Scriptures, and preach with as little due praise before God, and sollid Diuines, as those whom they so scornefully speake of, and lesse too; for they include many diligent teachers, very studious and lawdable in their preaching, because they preach often, whom these loyterers cannot possibly speake well of.

How both may amend.

But that both may amend, the hasty Preacher with his vndigested thoughts, and the lazie Preacher with Sermons at his leysure, and both fulfill the work of their Ministery, they must set themselues more closely to their labour, that they may bee able to preach well, and as often as is needfull too.

Now to doe this, they must liue more retyred frō the world, both at home and abroad, and waite on their Ministery, giuing attendance to reading, exhortation and doctrine, not bee intangled,

Rom. 12. 7. 2. Tim. 4. 13. tangled with by-businesses, not follow after their pleasures, nor hunt after profit, nor seeke dependance vpon mens persons, nor too much loue their ease; but knowing themselues by their Calling, to bee set apart to the Gospell of God, they then striue to teach the flock of Christ depending on them, not of constraint, but willingly, not for filthy lucre, but of a ready mind, 1. Pet. 5. 2. as Saint *Peter* teaches. If they would make their time precious this way, & consider how much they spend vnnecessarily in ease, in pleasures, in worldlinesse, and cut this off, and giue themselues to attentiue reading, to serious meditation, to painefull writing, to dayly and feruent prayer for a blessing, the one sort might be able to preach weekely, and the other more materially, and both so to the good of many, & their owne eternall comfort in the end. Thus much in generall:

Now

Now for a more particular preparation to ſpeake aptly, profitably, vnderſtandingly, conſcionably, and with hope of a bleſſing to his own Auditory, at the vſuall appointed times, at home, or at any other time, vpon ſeuerall occaſions, at home or abroad, hee muſt obſerue and doe as followeth.

Of a particular preparation.

1. In the firſt place hee muſt haue a conſideration of his text whence to take it, whereof it treateth, or the matter to bee handled therein, and how it may fit the time, occaſion, place, and preſent aſſembly. For the firſt of theſe, the Text muſt bee taken out of *the Canon of the Scriptures*, the Text muſt bee Canonicall. The Miniſter is Gods mouth, Gods Meſſenger, whoſe word onely is his warrant, without which hee may not ſpeake; if hee doe, it is beyond his commiſſion. The Prophets came euer with the word of the Lord. Chriſt

Of fit choyce of a Text. It muſt be Canonicall Scripture.

2. Cor. 5. 1. Cor. 4. 6 Ier. 23. 28.

2 Pet. 1. 21 Ioh. 7. 16. and 8. 26, and 12. 50.

Christ spake the words of his Father; his Text was Canonicall Scripture. *Luk.* 4. 16. 17. and hee taught and expounded out of *Moses* and the Psalmes, *Luk.* 24. The Apostles Commission was to teach onely what Christ commanded, and the holy Spirit suggested to them, agreeing with the Law and the Prophets, from which Saint *Paul* swarued not, teaching no other thing than was written in *Moses*, in the Prophets and in the Psalmes, whose steps wee must heerein follow, and let Antichrist goe with his lying Legends. In former times some haue preached without a particular Text: but it is not now the custome of the Church.

Acts 26. 22

The matter must be profitable for the Auditorie.

For the second, *the Text must bee* also such a Text as may afford *profitable* matter, tending to the generall good of all or most that shall be assembled. A text to beget and increase our faith,

to

to ground hope, to prouoke to charity, and duties of loue, these things must bee teach, as the Apostle exhorteth with all authority. Obscure Scriptures, about which must necessarily arise questions of controuersies, are to bee left for Schooles, and seldome handled among the people in common Auditories, vnnecessary disputes are to bee auoyded. In a Country Congregation vsually are to bee taught the Principles of Religion, the common tenents of our Church, the common duties of all Christians to God, to our neighbors & towards our selues, & lastly the particular duties of particular callings, to bring people to obedience and to a holy conuersation. New deuises, strange tenents, vnusuall propositions, new coyned formes of speaking shew vainglory in the teachers in country Assemblies, and the fruite in the hearers is conten- Tit. 2, 15.

contention, needlesse janglings, but not faith which worketh by loue; for the more mens wits are exercised in quoddities and disputations, there is commonly the lesse care of true piety, and power of true godlinesse shewed forth in a holy conuersation.

Fit for the hearers.

For the third, *the Text must be fit for the hearers*, agreeing to the persons, the time and place. If Saint *Paul* preach before an heathen intemperate, and vniust, his words shal be of temperance, righteousnesse and iudgement, that so *Felix* may heare & tremble. Christ Iesus will preach against false interpretations of Scripture, against humane traditions, which iustle out Gods commandements, and against hypocrisie before, and vnto the Scribes and Pharisies, though they will bee offended. Saint *Peter* & the Apostles will preach Christ to the Iewes, and tell them of their murthering of the Lord

of

of life. If *Iohn Baptiſt* bee ſuffered to preach before *Herod*, hee will tell him, that it is not lawfull to haue *Herodias* his brother *Phillips* wife. This preaching is to the purpoſe. This ſheweth wiſedome and faithfulneſſe when a Miniſter will performe his duty to doe good and without feare. This apt choyce of a Text will preuent cauils, when things are reproued out of the Text. On the contrary, an impertinent Text ſhewes that the Preacher wants iudgement, either to chooſe his Text or to diſcerne his Auditory, or both; or elſe that hee hath but ſome boſome Sermon that alike muſt ſerue his turne vpon all occaſions in euery place: or it is of fearefulneſſe, that hee dare not take a text to touch them, eſpecially men of place, whom hee would rather pleaſe by his preaching to pleaſure himſelfe by their fauours, than by preaching

against any thing that might reproue them, and so offend them and hurt himselfe. This is the fault of some in these our dayes, very men-pleasers, not the seruants of Christ. This is it that makes them to choose a Scripture little concerning the Auditorie, and to weigh euery word they intend to vtter in the ballance of mans corrupt imagination, marking how tuneable to the eare, how farre from offending, how guilded with shew of learning, how expressing wit and conceits, and all for an applaudite for their owne praise, not caring at all how little they shall profit their hearers, or how well before God they discharge their dutie. They can praise aloud, finde fault they will not. Sinne they name with a quippe rather mouing laughter than lamentation; if they must speake of it, it is but glancingly, faire, and far off for feare of hitting. Stand vpon

Gal. 1. 10.

vpon it they may not, they dare not. Much wil they be in controuersies by which they meddle not with men of ill life, which willingly heare of any thing but of their sinnes, and of their loose behauiour, for that they hate to bee reformed. These bee the Preachers full of discretion, but of how much Religion, of how much conscience, of how great desire to bring men to a blessed reformation, I leaue to God, and all good men of God to iudge.

How hee may take a text to fit an Auditorie.

Now to fit thus a Text as before is noted, a Minister must put on a resolution to doe the best good hee can, to exhort to vertue, to rebuke vice, and to seeke the wicked mans amendement. Hee must consider of the persons priuate or publike, Ecclesiasticall, or of the body politicke, religious or superstitious, holy or prophane, honestly disposed in ciuill conuersation,

or wicked and vniuſt, peaceable, or contentious, louers or perſecuters of the truth, zealous or lukewarme, conſtant or backeſliders, ſound or erroneous, ignorant or endued with knowledge, and ſo forth, and ſo without reſpect of perſons to chooſe his Text. The place alſo muſt hee take notice of, whether more publike or priuate, of greater or of leſſe reſort, in Towne or City. The occaſion may not be omitted, nor end, nor time, whether in time of ioy or ſorrow, the comming bee to reioyce or lament, and thereafter to frame his ſpeech. And therefore it is requiſite that hee bee a man of experience in the word, and one that hath in reading holy Scriptures, gathered together texts of Scripture for variety of matters, vpon ſeuerall occaſions, and haue them ready noted in ſome little paper-booke, and at conuenient leyſure ſtudied vpon, to bee

bee more ready vpon occaſion to handle ſuch a Text. If a man would ſpeake not vnaptly at any time, in any place, to all ſorts, hee muſt take generall Scriptures which may concerne all, and not amiſſe to bee ſpoken of vnto any, ſuch as theſe. *Eccleſ.* 12. 13. 14. *Iam.* 1. 27. 2. *Cor.* 5. 10. *Iude verſ.* 14. *Iob.* 3. 16. or 36. *Act.* 18. 26. and ſuch like.

In what things the well vnderſtanding of a Text conſiſts.

2. After choyce of ſuch a Text ſo profitable, ſo materiall, ſo fit for the purpoſe, hee muſt labour vpon it to vnderſtand it well, which principally ſtandeth in theſe things.

Firſt, to obſerue the words, and to haue the true and naturall ſenſe of them, whether they be proper or figuratiue.

Secondly, to finde out the drift or ſcope of them, and that from the occaſion of them, and due coherence with that which goeth before, and followes after. Of all things, the ſcope of

euery scripture is very heedily to bee attended vnto: for error heerein ouerthrowes the whole building.

Thirdly, to consider the matter couched in the words, which matter may bee reduced to those heads that *Alstedius* handles, and intitles his bookes with, to wit, *ad Theologiam naturalem, didacticam, Catecheticam, polemicam, ad Theologiam casuum, propheticam, & Acroamaticam.*

Fourthly, to know the vse of the Text, and how to apply it to the profit of the people for doctrine of faith and good manners.

How to helpe himselfe in opening of his Sermon.

3. The words thus vnderstood with the scope, matter and vse, let him betake him to his penne; and methodically set downe that which he intendeth to deliuer vnto his Auditory. First, let him set downe what hee can of himselfe, then after consult with the labours of the learned.

ned. By this hee ſhall ſee how hee can *nare ſine cortice*, and ſo diſcerne his owne iudgement, how either hee agreeth with others, or how hee is miſtaken. If hee feare himſelfe, let him take ſome one learned expoſitor or other for his guide; but yet ſo, as hee doe not *iurare in verba magiſtri*, if afterwards hee ſhall ſee good reaſon to diſſent from him. It is good to bee humble in our owne eyes, not to ſeeme wiſe to our ſelues, and to eſteeme highly of the excellent guifts of God in others; yet ſo, as wee euer preſerue the freedome of our ſpirit to trye that which is propoſed, & to hold that which is good. If hee ſee himſelfe able by his guifts, through Gods bleſſing to handle a Text of himſelfe without any one guide; yet when he hath drawn his draught hee may not without iuſt ſuſpition of pride and preſumption, neglect to read others as many

as he hath by him, of that place; for it is a true saying, *Plus vident oculi quam oculus.* If he and they agree, they shall confirme more his iudgement: if they disagree, it will occasion him to consider more seriously of the matter, lest hee mistake, and cause him to examine both theirs and his own opinion. If they seeme to him to bee of no great esteeme; yet by reading may they occasion him to apprehend more than of himselfe he could haue deuised, or that they themselues intended. This was the Counsell of a graue, learned, and reuerend Diuine, of great note in Gods Church, to a young Student in Diuinity, which hee that followes shall finde the fruite of it *Expertus loquor.*

Two sorts to bee found fault with. The first, which want freedome of spirit; of these three sorts.

There is a double fault to bee auoyded in Ministers. The one is in those which haue no freedome of spirit, but are fast tyed vnto the meere iudgement and very

very opinions of men vpon the high esteeme of their persons for learning, good guifts of nature, and graces of God in them. Some are thus led, for want of ability in themselues to discerne who are to bee pittied. But some relye vpon men of very slouth, not being desirous to informe themselues better, hauing no great loue vnto the truth, but are contented to beleeue the sayings of others without any further inquiry, because they will not take paines to settle their owne iudgement in the truth: these be vnstable spirits, shadowes of others, in themselues nothing. A third sort there are which wilfully maintaine some mens sayings almost as the Oracles of God, such be those that be so wholly addicted to the Fathers, as if one of them auouch it, it must stand, as if they had not beene men, as if they had neuer erred. Such bee those in like sort which

ſtand for *Luther*, and defend him in all things, and in ſeeking to defend him doe wrong him and the truth too. And ſuch be they which bee addicted to *Calvin*, who was a learned man, *quem Interpretem ſacrarum Scripturarum, ſolidiorem, grauioremque, ſol ipſe nunquam vidit hiſce poſtremis temporibus.* But what then? hee and Luther, and Fathers were men, and *humanum eſt errare*, eſpecially in Gods matters without the ſpeciall ayd and direction of Gods bleſſed ſpirit; and therefore they are onely to bee followed as they follow the word, and giue vs that for their warrant. The other fault is in thoſe which bee of an Anabaptiſticall ſpirit, making their owne ſpirit their guide, their own imagination a ſound Commentary vpon any place of the Bible, they reiect antiquity, and become Authors of nouelty, ſects and ſciſmes. The meane is beſt, ſo to bee

The ſecõd are of the Anabaptiſticall ſpirit.

bee free in a mans ſelfe, as that yet hee yeeld euer as one bound to better reaſon. So let him bee himſelfe, as that yet all godly learned men bee in high eſtimation with him; ſo thinke himſelfe able to teach, as yet he may learne of others euery day. And as hee would haue others heare him, ſo let him be willing to heare, and be aduiſed by them and ſo reade them with that eſteeme, as hee may afore-hand thinke to profit by them; for ſo ſhall hee not neglect them, and in reading benefit himſelfe very much.

A Miniſter muſt labour the Text vpon his owne heart before hee preach it to others.

4. Thus hauing finiſhed his labour, through Gods bleſſing by his induſtry and paines, and the good helps of the learned, the next thing is to labour it vpon his owne heart and conſcience, that hee may feele the power and authority thereof within and vpon himſelfe; for this will make him ſpeak as the man of

of God ought to ſpeake, it will make him euer carefull to practiſe what hee teacheth, and not bee vnfruitfull in the workes of the Lord.

He muſt pray ardently for a bleſſing.

5. Becauſe he knoweth that *Paul* may plant and *Apollos* water, yet all in vaine except God giue the increaſe: let him humble himſelfe before the Lord his God, whoſe meſſage he is to carry vnto his people, and heartily begge pardon for his own ſinnes and their ſins, and erneſtly craue for a bleſſing vpon that which he is about to deliuer, that it may not be a word in vaine, not the ſauour of death but the ſauour of life vnto them for his comfort, their ſaluation and Gods glory. In theſe things ſtands this preparation, the two laſt being the true difference betweene thoſe that preach of conſcience and to a right end, and thoſe that preach otherwiſe.

The

The third Booke.

Herein briefly of the Miniſters conſideration of the publique Aſſembly, of prayer, of a preface before his entrance vpon his Text, of reading of it, and generally of ſome things which bee needfull helps to handle well a Text.

CHAP. I.

Of due reſpect to Gods houſe, and the Aſſembly of Gods people.

WHen a Miniſter goeth to the Congregation, hee is to foreſthink with himſelfe, that hee is going to the houſe of God, among the Saints gathered together in his name: for where two or three are ſo gathered, there is he

The houſe of God muſt bee gone vnto with all reuerence.

he with them, that they be Chri-
ſtians, members of Ieſus Chriſt
Act.10.33. meet together in the preſence of
the All-ſeeing God to heare his
Word, and to call vpon his
Name, that hee is appoynted of
God, to ſpeake for them to God,
and alſo from God to them a-
gaine, as the Lords Ambaſſador.
And therefore that hee in going
to the Church, goe with all reue-
rence, in ſuch an inward feeling
of the weightineſſe of the buſi-
neſſe, as it may frame him out-
wardly in countenance, in beha-
uiour, in his attire, and in all out-
ward appearance, as it may ex-
preſſe to others that he hath and
doth looke vnto his feet, before
hee enters into the houſe of the
Lord, and thereby teach others
ſo to doe, that ſo they may bee
more ready to heare, than to
offer the ſacrifice of fooles. We
would not then bee enſignes of
pride in euery new faſhion, from
the fore-heads tuffe to the very
ſhooe-

ſhooe-tyes, we would not be examples of intemperancy, a foule offence in the Miniſtery, nor any waies be in our perſons a ſcandal to the people of God, in their very looking vpon vs. Our perſons ſhould moue them to vertue, and all manner of ſober behauiour, and not cauſe them in vs to behold vice, and to get from vs approbation to vicious courſes. My brethren, let this be far from vs; let vs ſtriue for the forme of godlineſſe, and withall, ſhew forth the power thereof, that our holy Calling, and the bleſſed Miniſtery, may receiue honour by vs, euen ſo, Amen.

Chap. II.

Of Prayer before the Sermon.

The Miniſter and man of God well prepared, the godly order of Diuine Seruice ſo called,

called, as it is by the Church appoynted, without giuing of offence obſerued, and as the cuſtome is, after a Pſalme ſung; then may he aſcend vp into the Pulpit, fitly placed for the benefit of all, or moſt, that hee may behold all, and they may haue their eyes faſtened vpon him.

Neh.8.7.

Luk.4 29.

Begin with Prayer before the reading of the Text, after the cuſtome of ancient Fathers, as S. *Auguſtine* teſtifieth, and as religious reuerence bindeth vs.

Aug. lib. 4. cap. 1. De Doct. Chriſtiana.

Prayer muſt be the Proeme; it is the Lord that both giues wiſdome to vnderſtand, and words of vtterance; it is the Spirit that ſtrengtheneth the Miniſters hearts in ſpeaking, that guides them in the truth, cals things to their remembrance, and makes them able Miniſters of the Goſpell. The Diſciples might not goe out before they had receiued the Spirit; neither may we goe vp and ſpeake without

Ephe.6.19. Ioh.16. Matt.10. 2 Cor.5.6. Luk.24. Acts 1.

out it. It is not by the inſtrument that men are conuerted; neither in the words lyeth the power to ſaue; but it is the Lords bleſſing thereupon, who thereby addeth to the Church, ſuch as are ordained to bee ſaued. *Paul* plants, *Apollo* waters, but God giues the increaſe; elſe is all in vaine, though wonders were ſhewed from Heauen with the preaching of the Word.

Acts 2. 47. and 13. 48. 2 Cor. 3. 6. Deut. 29. 4 Eſa. 63. 17.

For the Miniſter to pray as he ought, faith is required to goe to the Throne of grace boldly; the feeling of wants, and neede of Gods bleſſing, to pray ardently, with a loue and commiſeration of his hearers, to cry to God compaſſionately; and with a conſideration of Gods glorious Maieſty there preſent, to ſpeake to him reuerently. It muſt bee with vnderſtanding and affection, the matter well digeſted into order, and vttered in few words briefly.

It

It is not conuenient to bee long in prayer vſually, except vpon extraordinary occaſion ſometime. Remember that one may more eaſily continue praying with deuotion, than others, hearing in ſilence, can religiouſly giue an aſſent with good attention.

Long and tedious prayers not to bee vſed commonly.

Halfe houre prayers are too tedious, vſuall with ſome men, which is their indiſcretion; wearyſome to all, liked of none, but ſuch as vſe them, who ſeeme to ſtriue to win God by words, or to waſte time. It may be thought that ſuch weigh not other mens weakneſſe, or that prayer is not held feruent, that is not ſtretched out to ſuch a length; when experience ſhewes to euery mans feeling, that feruency of ſpirit in prayer is not ſo during, but euen in a ſhort ſpace is interrupted with wauering thoughts, and by-fantaſies. The edge of godly feruencie of affection is ſoone blunted.

blunted. Let euery one in pray-ing, conſider what hee is in hea-ring, and ſo meaſure his time; as alſo by the liking, or diſlike of the Chriſtianly diſpoſed, whoſe mindes muſt in theſe things bee our meaſure.

The voyce muſt bee audible, continued with one ſound, the words vttered deliberately, not huddled vp in a haſty maner too irreuerently.

The geſture is bended knees, with the eyes and hands lifted vp towards Heauen.

It is not amiſſe (except vpon ſome, not common occaſion) to obſerue in the beginning one ſet forme of prayer, as many godly men doe. In our prayer, wee are the peoples mouth vnto God, and therefore ſuch as in the Pul-pit pray for themſelues in the ſingular number, as thus; I pray thee, open my mouth, &c. doe therein breake off the courſe of their publique Function, and make

make it a priuate action, vntuneable, without concord to the reſt, as a iarring ſtring.

CHAP. III.

Of the preface after the prayer.

PRayer finiſhed, he may either ſtand vp, or ſit downe, as the order of the Church is, it is indifferent. The Doctours in Ieruſalem, it ſeemes ſate; our Sauiour Chriſt ſate: but the Apoſtles ſtood vp. It is not neceſſary euer to vſe a preface, but men may if they pleaſe, and it is ſomtime conuenient: vpon extraordinary in more ſolemne Aſſemblies, when one ſpeakes to a ſtrange Auditory, or to a Congregation not his owne, or in taking charge of a flocke, hee may begin as hee holds it meet, to ſtir vp the Auditorie to attention. As,

Mat. 23.2. and 5.1. Act. 13.16.

From

From the generall end of comming to heare, from the matter out of his Text profitable and necessary, from the consideration of Gods presence, from their professing of Religion, from the occasion of their comming at that present together, the hope giuen from their former endeuour, and the gifts of God in them: from some examples of good hearers, from the commendation of hearing, and commandement thereof in Scripture; from some sentence of Scripture containing the drift of the Sermon to bee deliuered; and from what he thinkes meet, and as hee is able. Our Sauiour vsed a preface before his Sermon, so did the Prophets before him, and the Apostles after him sometimes. Herein we may also vse reuerend titles, and louing appellations, as saying, Men and brethren, fathers, you [illegible] God; yea, *Luke* can write, Most noble

Whence to take a preface.

Luk. 4. 20. 21. Esa. 1. 2. Acts 2. 14. and 10. 34. and 13. 16.

noble *Theophilus*; and S. *Paul* can say, Moſt noble *Feſtus*: If herein wee giue but due, as wee know, and are Chriſtianly perſwaded, wee offend not; but yet let vs not bee heercin too much in many, nor often, nor too farre; keepe a wiſe moderation of the tongue, in what wee may eaſily ſlip, and in heart beware of flattery; it were better come a little ſhort on the right hand herein, than goe too farre on the left. Flattery is pernicious euery where, but chiefly a thing peſtilent in the Pulpit, where the very appearance muſt be forborne, which we will eaſily doe before the baſeſt; but many can hardly doe before Princes, Nobles, and their bountifull Patrons, eſpecially ſuch as preach for praiſe, or to get a Benefice; of which ſort too many.

Iob. 32, 21. 22.

CHAP.

Chap. IV.

Of reading the Text.

After the preface, declare with an audible voyce what portion of Scripture is the Text you will entreat of, whether a booke, or chapter, or some one or moe verses in a chapter, and read the same once on the book, and if it be but a short Text, pronounce it againe without the booke distinctly both times; if it bee long, read but once, and vtter onely some part of the beginning againe, with a *So forth*. Read it in the translation to vulgar people, and in that which is most commonly receiued, and best approued, and euen as it is there set downe, without addition, detraction, or change of any thing therein. It is not fit that euery one bee a publique Controller of a publique receiued translation; Neh. 8.8.

translation; as it may argue some presumption and pride in the Corrector; so it may breed contention, and leaue a great scruple, and cast doubts into the hearers mindes, what reckoning to make of a translation; and it giues great aduantage to the Papists, who hereby labour to forestall many, that they small account of our translations, which we see can neuer be so well done, and generally approued of, but some particular persons will bee censuring the same, and that not onely in priuate (a thing happily tolerable, if the censure bee true and wisely proceeded in) but also they must needs shew their skill in Pulpits. It may seeme, that such hold it an excellent thing, *digito monstrari*, and that they weene and are of opinion, that as *Persius* notes the vaine ones, *Scire tuum nihil est, nisi te scire, hoc sciat alter.* It is very necessary, that the translation bee most sound;

ſound; but it is nothing expedient, that euer publique proclamation bee made of ſome ſmall defects; that by much prying happily may bee noted therein, of euery ordinary perſon, but onely ſuch faults as needes noting, and that of learned men too.

As the Text muſt bee read in the mother tongue, ſo (here to ſpeake a little briefly of it by the way) muſt the whole Sermon before a common Aſſembly, according to the Prophets practice, the vſe of our Sauiour, the reaſons of S. *Paul*, the cuſtome of the Apoſtles, and as the Primitiue Fathers, the Greeke and Latine Doctours of the Church were wont to doe, as their Sermons extant declare, without intermixing of long ſentences in ſtrange languages not vnderſtood, differing from their natiue ſpeech, except the neceſſitie of the matter enforce it, in the alle-

Of preaching in the Mothers tongue in Country Aſſeblies.

1. Cor. 14. 2. 4. 6. 9. 11. 16. 19.

gation of an authenticall testi-
mony in the originall language.
A strange tongue hinders the
conceit of most hearers (except
it be vsed rarely, aptly & briefly)
being ignorant of the same, to
apt that before spoken, to that
which followes after; and (ex-
cept it be vsed with discretion) it
is a biding from them what wee
professe, to make knowne, rather
than to teach them, and vnpro-
fitable mispending of the time;
It may be one, two, or three, or
some few vnderstand hardly the
languages, but all other doe not;
must we therefore, pleasing our
selues, seeke to delight these few,
to winne a little vaine praise of
learning, by affecting a strange
language for meere ostentation.
Whilest all the rest stand at a
gaze, admiring what is sayd with-
out edification? wee that stand
vp in Christs roome, must not
seeke our own commendations;
there we must paint out the truth

liuely

liuely and plainely, approuing our selues faithfull dispensers of Gods secrets, to the conscience of euery Beleeuer, in euery thing to the vtmost of our power. Neuertheles, necessity constraining, as sometime to declare the Emphasis of a word, often more significant in the originall, than in the translation, to note some speciall phrase, to convince some proudly conceited of his knowledge, or in a learned Auditory, I doubt not of a liberty therein.

Chap. V.

Of some generall things needfull for a Minister to handle well a Text.

HAuing thus led on a Minister, and being come to the handling of his Text, in which lyeth the cunning, especially to doe it well: it is needfull for him,

that hee may attaine to this, to haue, 1. A good method in teaching, 2. Good bookes for that method. And 3. much practice to get an habit of preaching. The first guideth and keepeth him within conuenient bounds. The second are necessary helpes to further his endeauour. And the third will by little and little make all things easie, and will in due season bring the worke to a perfection. The first three, Nature, Learning, and Grace, accompanied with these three, Method, Bookes, and Practise, will make a Minister διδακτικος, apt to teach in iudgement, in good order, soundly, profitably, and with some ease. Nature with her three daughters, Wit, Memory, and Vtterance, giue all attendance in him at Learnings doore. Learning, with her arts, wait as hand-mayds vpon Grace. Grace is the Lady and Mistresse, which onely can and will rightly

command

command them all, ſeaſonably imploy them, and will keepe them euermore doing. Method keepes all within due precincts, ſets their bounds, ranketh euery thing orderly in the proper place, which Nature, Learning and Grace haue conceiued to write, or ſpeak. Bookes are liuely images of other mens gifts of nature: yea, demonſtrations of their learning, and witneſſes of their ſpirituall illumination, and of the grace of their hearts. If a Miniſter haue them by him, they attend his leaſure, to heare their Authors ſpeake, and to giue him their beſt aduice in any thing, whereof they entreat both willingly and freely. Laſtly, daily and conſcionable practice (with ſuch preparation as is in the other bookes here aforenamed) will procure an habit, ſo as hee may preach more & more with leſſe wearineſſe, and yet with good commendations to him-

selfe, and with profit to the hearers. Of the first of these, I mean of Method, is spoken largely and fully in the next booke; for practice, there is an example in the end, called *The Shepherds practice*, which is onely of handling a Text; but his practice stands not onely in preaching, but also in meditation, in prayer, in admonishing priuately, as well as in publique, in visiting the sicke, in hearing confession, and in pronouncing the sentence of absolution; all which doe require rules how to do them well, which I wish euery good Minister throughly acquainted with, and to read such as haue written particularly of these things, euery of which requireth a distinct Treatise, as well as this practice of preaching. Now concerning bookes, it is necessary that a Minister be furnished with them, as good helps to further his study. My purpose is, if life, leasure, and

In how many things chiefly, stands the practise of a Minister.

hability will serue, hereafter to frame a study for this *Faithfull Shepherd*, after the method of teaching herein set downe, and so, as the method may direct him to bookes, and the bookes keep him to his method, wch also may help to direct a Minister in buying of fit and necessary books, in so great variety. Here for the present I will content my selfe, to set downe onely what was in the former edition, because the framing of this study will make a booke of it selfe, of reasonable bignesse.

The sorts of bookes which a Minister is to prouide, are these: First, for Humanity, Christian Ethickes, Oeconomickes, Politickes, Naturall Philosophy, such as haue written of trees.

Of humanity.

First, for humanity, Christian Ethicks, Politicks, Oeconomicks, naturall Philosophy, such as haue written of Trees, Herbes, Beasts, of Husbandry,

Geography, Histories of Iewish customes, of their Waights and Measures, and what other matter the learned haue written of for the Scriptures especially.

Of Diuinity.

Next these, bookes of Diuinity and others necessary with such as are immediate intended helpes therein. First, the Bible, the booke of God in English, Latine, Greeke, and Hebrew: our best English Translation, *Tremellius*, Septuagints translation: *Montanus* interlineall, or *Vatablus*: *Beza* his Testament.

The Bible.

Dictionaries, Concordance, & the singular vse thereof, to finde proofes for a doctrine to inlarge the vse of the same by reasons & examples, & to handle a common place.

Secondly, Dictionaries, besides the Latine and Greeke common for all sorts, the Hebrew *Pagninus* and *Amamrini*. Thirdly, Concordances, Latine, Greeke, and Hebrew, of which there is singular vse: a Concordance, first, helps memory much, to finde out any place of Scripture: also secondly, in comparing Scriptures to finde places, the same with the Text repeated, or like

like places in words that afford helpe to proue doctrines, by seeking the principall word in the doctrine: which it will helpe also to inlarge, by considering the seuerall places which speake of the same matter, or haue the same words, out of which may bee obserued differences, causes, effects, exhortations, promises, threats, yea and examples also, to handle thereby a common place. *As for example.*

If a man would speake of Feare, let him finde *Feare* in the Concordance, and there he shall see some place will tell him what feare is, as *Pr.* 1.7. some the kinds, of God, of man, true and false feare, what to feare & what not, as *Matt.* 10. Exhortations to true feare, *Deu.* 4. how to attain it, *Pr.* 2.1.2.3.4.5. *Deu.* 17.19. signes of feare, *Psal.* 119.14. The benefits reaped thereby, *Psal.* 25.34. And diuers other things at large will be offered to thy consideration, An instance.

tion, to follow any poynt of Diuinity thereout, if once you had gotten an vse herein: the benefit of this is more then heere I can conueniently expresse. Surely, hee that vnderstands his Text well, and knowes how to draw a Doctrine, needs no printed or written Sermons, to helpe for to inlarge it: the right knowledge how to vse a Concordance is euery way a sufficient helpe for proofes, reasons, & illustrations of the same. It may seeme, and will prone irksome to him that at the first makes triall thereof: but time and experience will make it easie and pleasant.

Analyticall exposition and benefit thereof. *Heluicus Analyses* vpon the Prophets. See *Iohannē Papum.*

4. Analyticall expositions for the diuiding of books and chapters, and vnfolding of the Scriptures, as *Pfleceberius* hath done on the History of the Bible: *Piscator* on the new Testament: and some of all such bookes, helpe to shew you the coherence, the antecedents, and the consequents.

quents; the scope of the Author, the whole method and arguments for confirmation or confutation of the proposition handled.

It were very good for a young beginner to read euery day one chapter or two, with some learned mans resolution of the same: hee shall profit much thereby in knowledge of the Scriptures. An excellent way for to traine vp one in for the Ministery, if such a beginner bee caused to repeate dayly another mans analyticall labour onely: trye this, and beleeue as thou shalt finde by experience.

Annotations.

5. Of Annotations, as *Bezaes*: of Phrases, *Westhemerus*, and *Illyricus* in his *Clauis Scripturæ*, hath gathered many, and of diuers acceptations of words, as also *Marlorats Enchiridion* sets downe: which booke is of very good vse to shew how many wayes many words are taken: to helpe

The commodity of *Marlorats* Enchiridion.

helpe to finde out like places to compare with the Text, and to handle a common place: the benefite of these bookes and such of the like kinde, is to further vse in the interpretation of any obscure portion of Scripture.

Reconciliation of places.

6. Of reconciling places seeming to differ, and to bee one from another, as *Christopher Oeconomus* and *Andreas Althamerus* hath done, or any other, if any haue more or done better of this matter.

Catechismes. See some Writers that haue reduced *Vrsinus* Catechisme to the forme of Sermons.

7. Catechismes containing the Doctrine of the Church and principles of Religion, *Calvins Institutions* & *Vrsinus* Catechisme; both which studied throughly, will sufficiently informe a mans iudgement in the chiefe poynts of Religion, which a Diuine must bee well practised in; for the triall of his doctrine and other mens iudgements by the Analogie of faith, as before declared. It is good for a beginner to haue with-

without booke the definitions and distributions of the principall heads of Theologie, as *Polanus* Partitions setteth downe, so that hee may readily know to what head to refer his doctrines, or other mens propositions, to examine and iudge rightly of them.

8. Common place bookes, *Musculus, Peter Martyr, Zegedinus* Tables, which booke is a summe of most principall learned mens labours before his time. At the first a Diuine is to exercise himselfe in handling and making Common places, for so doing hee shall furnish himselfe with much matter, and learne to discourse, follow, & stand vpon a poynt in a Sermon. Vnder common places, I containe particular Tractats of seueral things being some large common place of some speciall poynt; of God, of Christ, his incarnation, passion, resurrection, &c. and of any

Common place Bookes and speciall Tractates, being particular com. mō places of seuerall things at large. *Communi loci Communes.*

ny other thing distinctly set downe.

Commentaries, and what vse to make of them.

9. Commentaries of Orthodoxe Writers, all which: First, will helpe thee in vnderstanding the Text: Secondly, they will more confirme thy iudgement, seeing others to agree in that which thou hast conceiued thy selfe: Thirdly, they by occasion of words, may put into thy minde what of thy selfe thou canst not dreame of, nor they themselues intended: Fourthly, by these thou mayst as it were talke with and aske the iudgement of the greatest Diuines in the world, of any Scripture they write of: they yet liuing and speaking to vs by their labours: as *Caluin*, *Peter Martyr*, *Musculus* and others.

Ecclesiasticall Historiographers, and Epistles of the ancient Fathers.

10. Ecclesiasticall Historiographers, *Eusebius* tripartite History, *Ruffinus*, *Socrates*, *Theodoretus*, *Sozomenus*, *Euagrius*, *Nicephorus*, *Iosephus*, *Philo Zenarus*:

to

to which adde the Epistles of *Ierome* and other Fathers, and of late writers. These historicall bookes are of this vse. First, for the knowledge of the Churches estate. Secondly, to reforme manners. And thirdly, to abolish superstitions.

The poorer sort may read *Io. Pappi Epitome Ecclesiastic. Histor.*

11. The Acts and Canons of ancient Councels, the Centuries *Funckius*, *Sleidans* Commentaries, and the booke of Martyrs: to see: First, the iudgement of Churches in matters of Religion. Secondly, the condemning of heresies. And thirdly, maintenance of the truth. Hereevnto adde the Harmony of confessions of late reformed Churches.

Acts and Canons of Councels. The meaner sort may prouide *Iouenius Collect.*

12. Controuersies wherein to wee may safely proceed, being well grounded by these things aforesaid. Heerein it is good, to begin with these of latter times, *Calvin*, *Peter Martyr*, *Cranmer*, *Iuell*, *Fulke*, *Sadel*, *Beza*, *Whita-*

Controuersies, & when to study thē, & whose in the first place.

They that are vnable to prouide those that answer *Bellarmine*, may vse *Synops. Papismi.*

Caueats in reading of the Fathers. Read *Dareus* vpon *Aug. Enchiridion.*

Whitakers, *Mornay* and *Reynolds*: then to other of former times, and also to the Fathers. But here take these caueats touching the Fathers. First, see that the name bee not counterfeite, and the worke falsified (as of late the Fathers haue been by the Papists) Secondly, approue of their opinions and of all other mens only, as farre as they agree with Scriptures in matters of saluation. Thirdly, when they differ, consider them as men, reuerence them and receiue them in the truth: but bee tied to none in their errors. If it bee possible, reconcile the iarre to make them agree. If thou canst not by the rules deliuered; then trye which is found and that hold. If an equall probability bee of two, and reasons seeme to thee alike for both; make a profitable vse of either: but publikely broach neither vnto a common Auditory; if it bee a matter of impor-

tance,

tance, referre it to Schooles and preuent what may breed contention. If wee will thus bee wary, wee ſhall not runne into error for company, we ſhall vphold a conſent, and preſerue a godly peace in the Church.

When wee are thus fitly prepared and armed with the ſound knowledge of the truth, againſt ſophiſtry & ſubtle diſtinctions; then may we boldly enter vpon a dangerous ſort for young nouices, whom neuertheleſſe in theſe daies for ſhew of their learning, Youths, wanton by their wits, foole hardily ruſh vpon, and that in their very *a, b, c,* of Diuinity, to their ruine & Churches diſturbance: And theſe are firſt Schoolmen, *Peter Lombard, Thomas Aquinas, Scotus, Bonauentura & Durandus.* Secondly, Catechiſmes, *Canisius, &c.* Thirdly, Commentaries, *Caietanus, Ferus, Tolet, Arias Montanus, Stella, Pintus, Ianſenius, Riberus.*

Schoolemen, Papiſts, Catechiſmes, Commentaries, Hiſtories, &c.

Sixtus Senensis.

bertus, and other with Postils. Fourthly, Histories, *Cæsar Baronius, Onuphrius, Augustin. Stuchus, Platina, Anastatius, & Iacobus de Voragine.* Fiftly, *Gratian* decrees, *Raymondus* Decretals, *Clementis* Constitutions, the Extrauagants, the Epistles of Romish Bishops; the Canon Law; the Glosses and Commentaries of the Canonist, the Acts of late Counsels, set forth by *Peter Crabbe*, Martyrologies. Sixtly, Controuersies of *Reffensis, Gregory de Valencia, Stapletons, Hosius, Eccius, Harding, Bellarmine*, with others, and those that haue answered them, with this direction for the present, let him content himselfe.

The

The fourth Booke.

In this Booke is handled the method to bee observed in preaching, which is very naturall, as first to make an Analysis, then to expound the words, thirdly to collect Doctrines, fourthly to make vses, fifthly to apply the same to the Auditory, sixtly to prevent obiections, lastly to make a good conclusion. Of all these in the severall Chapters following.

CHAP. I.

Of resolving and dividing a Text or portion of Scripture into parts.

WHen the Preacher hath read his Text, hee is in the next place to Analise the same, and to lay it open to his hearers. Heere my purpose is not to speake of the diuision of whole

whole bookes, as of the kinde of writing, the Author, the Argument, the parts thereof, nor of whole Chapters, for that there bee helpes enow for the same, and so common in all mens labours and Commentaries, that it is needles to bestow any paines therein. My meaning heere is now onely to speake of Analysing particular Texts consisting of one or some few more verses of Scripture.

What to obserue in vnfolding a Text.

To vnfold well a Text, that the hearers may bee made to see fully into it, the Preacher must obserue these circumstances.

First, the person speaking, and to whom the speech is deliuered.

Secondly, the occasion of the words, how the speaker fell into such a speech to vtter those words; which occasion may bee found out by considering the circumstances of time, of place, and of person.

Thirdly, the *coherence* of the Text

Text, with that which goeth before, or with that wch followeth after, if any such coherence bee as it is vsuall euery where in Historicall, Prophetical, and doctrinall Scriptures, and also hagiographall Bookes, excepting in some of the Prouerbs of *Salomon*, where many verses in many Chapters are absolute in themselues: so in many exhortations in *Pauls* Epistles.

Fourthly, the *thing or matter* contained in the words and handled in that place.

Fifthly, the *scope* of the words whereto they tend, and out of which may the principall proposition bee obserued, there chiefly intended by the holy Ghost, called of Rhetoritians the State, of Lawyers the Issue, which in euery Scripture is carefully to bee sought out, which being found may bee brought to one of these three kinds, demonstratiue, deliberatiue or iudiciall, as they are com-

commonly called of Rhetoricians.

Sixtly, the *Argument* or Arguments there brought to proue that matter and proposition in hand, if it be a place so handled, as in the Epistles & many other places of Scripture we commonly finde it.

Seuenthly, the *method* or manner of deliuery, or the handling and the disposing of the matter which is threefold.

First, *Axiomatically*, in short sentences or propositions, as *Prou.* 29. 18. *Psal.* 34. 20. *Iob.* 1. 29. and in a thousand such.

Secondly, *Syllogistically*, in forme of a Syllogisme, as somewhere now and then is vsed in Scripture, as *Iob.* 8. 47. *Rom.* 11. 6. So in many other places, in Psalmes and Epistles, we shall finde the question, and the *series argumentorum*, or *medius terminus*, (as it is called) the proposition and reason thereof, as in

Gen.

Gen. 2.17. *Zach.* 9.9.

Thirdly, *more largely*, is the disposition of the words, & this is either *very manifest*, and very naturall, and so may the proposition, the *minor*, and the conclusion bee easily discerned, as in *Rom.* 6.16.17.19. *Psal.* 25.12. to 17. *Act.* 10 38. to 43. or *Cryptickes*, which is, when the naturall order and disposition is hidden, which commeth to passe:

Of the Cripticke method in Scripture, and causes thereof.

First, through some defect and something wanting, as the proposition in *Psal.* 23.1. the reddition of the cóparison in *Matth.* 24.28.

Secondly, by some redundance in a digression, as in 1. *Tim.* 5.23. in a Parenthesis, *Rom.* 1. 24.25.26. *Gal.* 2.6. 8. in an amplification, as in *Iob* mans misery is amplified, *Cap.* 14.12.

Thirdly, by a transposing, or by an inuerting of the words, when the conclusion is in the first place, as in 2. *Cor.* 6.14. *Psal.* 73.

73.1. *Math.*6.28. or the ſubiect is after the predicate, as in *Pſ.*1.1. ſo when the aſſumption is in the firſt place, concluſion ſecond, & propoſition in the laſt, as in *Pſal.* 26.1.2.

Fourthly, by mutation, from one matter to another, from one perſon to another; from the generall to ſpeciall, and contrariwiſe from one kinde of ſpeaking to another, from prayſing to diſprayſing from threats to promiſes of mercy, and ſo forth. All theſe things in this hidden method and manner of deliuery are to be diligently marked to vnfold well a Text.

Of diuiding a particular Text.

Eightly, the *diuiſion* of a Text into the partes thereof. Now Texts are either plaine propoſitions, or ſome other thing. If propoſitions, either one in a verſe, *Pſal.*9.17. 1.*Tim.*6.6. or two, as in *Prou.*29.18. The noting of ſuch propoſitions are the parts. In a ſingle propoſition, note:

note: First, how it is deliuered, for it may be propoũded with an interrogation, as in *Prou.* 6. 27. 28. with ſome amplification, *Pro.* 6. 35. & 8. 34. with illuſtrations, *Pro.* 3. 12. with variation of the Phraſe, and yet but one propoſition. *Pro.* 3. 13.

What to note in a propoſition.

Secondly, the kinde of it, generall or ſpeciall.

Thirdly, the quality, affirmatiue or negatiue, neceſſary or contingent.

Fourthly, the partes thereof, the Antecedent or the Conſequent, the ſubiect, and the predicate.

If it bee not ſuch a propoſition, then he muſt cõſider what to call it, a *narration, exhortation, dehortatiõ, cõmandement, threatning, promiſe, reprehenſion, admonition, cõſolation, Petition, ſupplication, deprecation, confeſſion, proteſtation, exclamation, vow, execration, ſalutation, valediction, commendation, diſcommendation, queſtion, anſwere,*

What to call a Text when it is not a propoſition.

obiection, reason, definition, description, comparison, accusation, prohibition, affirmation, counsell, declaration, prediction, gratulation, acclamation, thankesgiuing, complaint, expostulation, commemoration, or some such thing. Now by what name or terme to call the Text, may be found out by reason and sence of the place, or by other Scriptures, as *Mat.* 28. 19. is called, *Act.* 10. 42. a commandement, *Gen.* 17. 4. is called a promise, *Rom.* 4. 20. *Psal.* 32. 1. *Rom.* 4. 6. or by the helpe of Grammer, as by the verbe, *Mat.* 9. 30. *Rom.* 12. 1. *Luke*, 14. 29. 30. *Rom.* 9. 14. by the *Nowne*, *Dan.* 4. 24. by the *Aduerbe*, *Psal.* 119. 5. by a *Coniunction*, as *etsi*, *quamuis*, and the like are *simbola occupationis*, *nisi* is *nota obiectionis* often, and *sed* is *nota solutionis*, 2. *Cor.* 1. 24. by an *Interiection*, *Psal.* 120. 5. By the helpe of Rhetoricke in figures of sentences, and by the helpe of Logicke may the terme

terme bee found out.

When the name of the Text is found, being but one thing, whether exhortation or dehortation, &c, then is it to bee branched out by circumstances, and that as the words lye in order, if it may bee for the helpe of the meaner sort: as for example.

Prayye therefore the Lord of the Harvest, that hee will send forth Labourers into his Harvest. Mat. 9. 38.

An example of diuiding a Text whē the terme or name of it is known.

This is an exhortation known by the Verbe. Where note. First, To what exhorted. Secondly, who exhorteth. Thirdly, the reason of it. Fourthly, to whom. Fiftly, for what. Sixtly, whither to bee sent. Thus as the words lye in order, are the circumstances noted.

Sometime the text hath with one of these termes a reason, and that plainely expressed, as in *Mat.* 6. 37. & 7. 13. sometime not so plainely, as in *Act.* 3. 19.

then note first the terme, and then the reason for the parts. In the terme lay down the circumstances, as in this example before is shewed. In the reason, consider whence it is fetched, as *ab vtili, imvtili, a decoro, ab absurdo, a facili* or *difficili*, and so forth as Rhetoricians doe, or from some *Topicke* place, as Logicians doe.

Sometime there is but one terme, yet the same double with a reason of both, as in *Math.* 5. 11. Sometime treble, as in *Mat.* 7. 7. a threefold exhortation. Sometime two termes, as an exhortation and promise in *Math.* 11. 29. and a reason but to one. Sometimes three termes, which two or three are to bee propounded to the auditory, as the generall parts, and then note in euery of them the seuerall circumstances, as for example.

Another example.

Therefore I will iudge you, O house of Israell euery one according to his

his wayes, ſaith the Lord God, repent and turne your ſelues frō all your tranſgreſſions, ſo iniquity ſhall not bee your deſtruction. Ezech. 18: 30.

This Text conſiſts of three partes or three generall termes: the firſt is a commination; the ſecond, an exhortation; and the third, a promiſe: the ſecond the vſe of the firſt, and the third, a reaſon of the ſecond. Theſe three obſerued, the circumſtances in euery of them againe are to bee noted. In the threatning: firſt, why; ſecondly, who; thirdly, what; fourthly, whom; fiftly, after what manner; ſixtly, the witneſſe of the truth and certainty from him that threatens. In the exhortation, note, Firſt, what expreſſed in two wordes. Secondly, who. Thirdly, from what. In the promiſe conſider what is promiſed, a priuatiue bleſſing including the poſitiue alſo. But this muſt bee noted,

that the circumstances may bee the better set downe: it is a promise of freedome from misery, in which is to bee obserued; first, the cause of the misery; secondly, the misery it selfe, which by repentance they shal escape.

Thus may wee diuide any portion of Scripture, which maner of laying open the circumstances will afford much matter and is easie for the order, and descendeth to the capacity of the simplest hearer. But heere is no small cunning required, to gather out lessons from euery circumstance, yet easie to any one that vnderstands and hath laboured heerein, as shall bee heereafter demonstrated by example. If it bee held too great curiosity, so distinctly to note euery word as it were, and circumstance, then the generall diuision may bee onely obserued, and one or mo of the words followed, passing from one to another

ther briefly at his pleasure; the way is all one, this more easie and lesse distinct to the vnderstanding in particulars; the other more hard and subiect to the censure of a meane hearer, any whit exercised in the word, who more easily iudgeth and seeth the collections of doctrines, and how it is followed, and when the Preacher keepes or roues from the present matter. If this way bee not liked, in stead of this diuiding, and for generall heads, one, two, or three propositions may bee gathered, and as parts followed, euery proposition containing the substance of the circumstances in the generall part. As for example, to declare my meaning.

Another Example.

Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore are we all heere present before God, to heare all things that are commanded thee of God. Act. 10 33.

The words are part of *Cornelius* answere & containe in them three parts: First, *Cornelius* obedience in these words: therefore sent I for thee imediately, wherein wee note these circumstances: First, the cause in therefore. Secondly, the things done in sent. Thirdly, who, in I, that is, *Cornelius*. Fourthly, for whom. Fiftly, when. Secondly, *Cornelius* incouraging and commending of *Peter*; wherein note: First, who and whom. Secondly, for what. Thirdly, *Cornelius* readinesse in the last words: where obserue: First, when: Secondly, the cause: Thirdly, the parties: Fourthly, the place: Fiftly, the manner: Sixtly, the end: Seuenthly, what. These three parts thus set forth by circumstances may bee drawne into three propositions; and in stead of this diuiding, the teacher may say; we will in these words, (after hee hath read the verse) handle and speake

ſpeake of theſe three things.

1. *That the commandement of God muſt make him to whom it is giuen to obey the ſame without delay.*

2. *That thoſe which ſend for Gods meſſengers ſhould openly encourage them by commending their willingneſſe in comming.*

3. *That hearers knowing of their comming ſhould make themſelues ready, waite for them, ſubmitting themſelues with reuerence to heare whatſoeuer they ſhall teach them from the Lord.*

Which propoſitions may be proued & followed in the ſame order to a mans ſelfe, as the circumſtances ſhould be; but yet in ſhew differing to the Auditorie; the other being deliuered plainly, and in a diſioynted ſpeaking, handling euery circumſtance by it ſelfe; but this way largely ſet forth with a continued ſpeech to the end of euery propoſition. The other eaſie to be conceiued

of the hearer, and to bee deliuered of the ſpeaker, requiring neither ſingular memory, nor much liberty of ſpeech, and therefore to tickling eares a harſher way; though for all ſorts more profitable; this way not eaſie nor ſo euident, hardlier to bee vnderſtood of the ſimpler ſort; and more difficult to bee performed of the preacher, except hee haue a good memory to helpe well his vnderſtanding, and alſo a ready tongue, freely vnfolding without ſtoppe, the conceits of the minde. Chooſe either after your guifts; but doe all to edification.

CHAP.

Chap. II.

Of the interpretation of the Text: how to ſearch and finde out the ſenſe and meaning of the words: and how to bee able to iudge, whether it bee the true ſenſe or no.

After the Text is diuided, the words are to bee explaned, if need bee. Some places are ſo cleere, as euery doctrine of faith and good manners (except to ſuch as be groſly ignorant, which vnderſtand not the common termes of Chriſtianity being vncatechiſed) which otherwiſe need no explication, vnleſſe it be for the benefit of theſe ſo ignorant, briefly and in few words.

All the Texts of Scripture are either plaine or obſcure, how to do in both.

Some Texts of Scripture are obſcure, which need cleering to enlighten the vnderſtanding of the hearers, to giue occaſion of many pregnant & materiall obſeruations,

ſeruations, and that all may ſee, how the Preacher layeth his foundation, how therevpon hee buildeth his doctrine, rayſeth his vſes, & ſo frameth his whole Sermon.

If the Text bee ſhort, of a few words, and but of one propoſition or one terme, then hee may at once explane the words and make a ſhort Paraphraſe of them. But if the Text conſiſt of mo propoſitions, or of diuers termes; then it is not ſo good to ſtand vpon the interpretation of euery word, of euery propoſition, or generall tearme, but to take the wordes in order as they fall out in the parts of the generall diuiſion from the circumſtances obſerued, ſo to auoid tediouſneſſe and Tautologies in remouing the obſcurities of that Scripture.

When, I ſay, the Scripture is obſcure in any part of it, it is not to bee ſo taken as if it were ob-

ſcure

ſcure in it ſelfe, being light, and enlightning the eyes of the blinde; but it is ſo ſayd in reſpect of vs, which want eye-ſight to ſee into it. The Sunne is euer cleere, though wee cannot euer ſee it ſhining, by reaſon that either wee want eyes to behold it, or for that it is ſo be-clowded, that our ſight is thereby hindered, and ſo wee cannot ſee the light, till theſe clouds bee remoued. Pſal. 19.

Many wayes places of Scripture become to vs obſcure, as *Hiperius* hath painefully noted, ſhewing how to remooue the ſame, whether it be in one word, or in moe, or in a ſentence: Hee is very large, and writeth of ſome ſuch obſcurities, as in this cleere light, the youngeſt Diuines may eaſily ſee and diſcern; yet is hee worthy the reading ouer againe and againe, and hee that is diligent in him, ſhall not loſe his labour. The clouds of darkneſſe, How the Scriptures come to be obſcure to vs. *Lib. 2. de ratione ſtudij Theologici, cap. 4. 11.*

darknesse, which I will note, are these.

1. Is *variety of readings* in some places of both the Hebrew and Greeke Text. To remoue a mistake, here recourse must be had to the most approued and ancient copies.

2. *Ignorance of the Scriptures, proper and peculiar manner, and speaking* of God, and heauenly things, which by frequent reading of the Scriptures, and being well grounded in the knowledge of the principles and common termes of Diuinity may be taken away.

3. *Errours in translations*, by adding, omitting, altering, misplacing of words, mispoynting, by Comma, Colon, Parenthesis, Period, Interrogation, which must bee examined by the originall Text, and after that reformed.

4. The *ignorance of the proper signification of words*, the phrase and

and propriety of ſpeech in the Hebrew and Greeke: The help in this muſt bee the knowledge of the original tongues, in which the Holy Ghoſt hath written, and ſo to expreſſe the Emphaſis of the words, and the harſh manner of ſpeaking, by our owne familiar and better knowne kinde of ſpeaking.

5. The *ignorance of the figuratiue ſpeech*, which may be holpen by the knowledge of the figures of Grammar and Rhetoricke, and ſo ſupply what is defectiue, to cut off redundancie, and to put proper words for figures.

6. The *ignorance of the matter* contained therein, as the philoſophie, hiſtorie, cuſtoms, lawes, manners of the people, of which that place ſpeaketh. The darkneſſe of theſe things is remoued and the place will appeare euident by the knowledge of Arts, philoſophie, hiſtorie, and of the cuſtomes, lawes and manners of people,

people, such as in the Scripture are spoken of.

7. The *often vsing of homonymies and synonymies*, maketh places obscure, which may be cleared by distinguishing words doubtfull, finding out the differences, and by cleering the divers acceptions of one word, according to the subiect matter there handled; els, as one saith, *Dum verba nimis attenduntur, sensus veritatis amittitur.*

8. The *Neglect of the due observation of some necessarie circumstances*, as the person, the time, place, cause, mouing, purpose, meanes, and end. The well marking of all these will not a little clear many places; for these read *Hiperius* lib. 2. cap. 11. obser. 4. 5. in his forenamed booke.

9. *Shewes of contradictions* with other places, I say, shewes of contradiction, for in deede and truth there is no such thing in holy Writ; the Scripture is

no

no where in any thing contrary to it selfe. The obscurity by this seeming contradiction is remoued by paralelling the places, & trying them by the rules of a contradiction. In a contradictiō, it must be, 1. *Of the same subiect.* 2. *According to the same part.* 3. *In the same respect.* 4. *At the same time.* There is no contradiction: first, where the subiect is not the same, as in 2 *King.* 2. 11. *Mal.* 4. 5. The one is spoken of the person of *Elias*, the other of the spirit of *Elias.* 2. Where the same part is not meant, as in *Ephes.* 2. 6. *Ioh.* 14 19. The first speaketh of Christ in his diuinity, the latter in his humanity. 3. Where the same respect is not, as in *Matth.* 1. 12. *Luk.* 3. 27. The one speaks of *Salathiel* legally, the other naturally. 4. When it is not of the same time, as in *Gen.* 17. 14 *Gal.* 5. 2. This is vnder the Gospell, abolishing that Sacrament, and the other in the time of *Abraham*,

What is to be obserued in a contradiction.

How to know where no contradiction is, and how to reconcile places.

bam, eſtabliſhing it, *Mat.* 10. 5. and *Mark.* 16. 15. The firſt is before Chriſts death, and the latter after his reſurrection. Beſides theſe rules of contradiction, places may bee reconciled alſo by ſome third place ſometimes, as *Mat.* 15. 24. and 21. 43. by *Acts* 13. 46. By conſidering the places which is ſpoken ſimply, which comparatiuely, or with a condition, as in *Exod.* 20. 12. *Luk.* 14. 26. Alſo which place is figuratiuely, which properly ſpoken, ſo may they bee reconciled.

How to know when a place is taken figuratiuely, and when iuſt after the letter.

And here note this generall rule, to know when a place is to be taken figuratiuely, and when not after the letter. If the words, 1. Carry a ſhew of any thing againſt the Analogie of faith. 2. Againſt other plaine places of Scripture. 3. Againſt the maine ſcope of the Scriptures. 4. Againſt common good. 5. Againſt the cleere light of nature.

ture. 6. If it containe any abſurdity, or ſhew of euill, as in *Luke* 10. 4. *Mat.* 10. 9. and 5. 29. *Luk.* 16. 8. *Ioh.* 6. 53. *Reuel.* 22. 11. and ſuch like, they are not to be taken literally, but figuratiuely; and ſo on the contrary; if otherwiſe agreeing with the Analogie of faith, with other plaine Scriptures and the ſcope of them, with the circumſtances of the place in hand, with the nature of the thing ſpoken of, without abſurdity and ſhew of euill, it is to be taken literally, not figuratiuely.

10. *Variety of expoſitions, and learned Interpreters opinions* vpon a place, maketh it ſomewhat darke ſometime. Now to iudge rightly of them, and to giue the true ſenſe of that place, or of any other Scripture, the helpes are theſe three. The Analogie of faith, the conſideration of the circumſtances, and comparing of places together.

1. *Of the Analogie of faith, the firſt*

first meanes to direct and helpe in the interpretation of a Scripture.

This Analogie is an Epitome of Scriptures, gathered out of most manifest places, containing the principles of Religion, the poynts of Catechisme set downe in the Creed, the Lords Prayer, the ten Commandements, and the doctrine of the Sacraments. These direct vs in whatsoeuer we must beleeue and practise. Of this analogy of faith, speaketh the Apostle, *Rom.* 12. 6 after which, he there sheweth we must propheſie and interpret the Scriptures. One faith, *propositio obscura, primò omnium ad certam alicuius disciplinæ methodum reuocetur & ex rerum in ea traditarum principijs, & ἀναλογία iudicetur*; This is it which the Apostle meaneth, and for this end willeth *Timothy* to keepe the true patterne of wholesome words, ὑποτύπωσιν ὑγιαινόντων λόγων, which one

one right well interpreteth thus, *Methodum dextram materiarum Theologicarum*; To which, the interpretation of more obscure places may bee brought, as to *Certum illud & immotum interpretationis κριτήριον*, (as the same Authour calleth it:) with which, if the exposition of the place doth agree, it is sound and good; as for example in a case of controuersie.

The *Arrian*, against the diuinity of Christ, bringeth this Scripture: *The Father is greater than I: Ioh.* 14. 28. We, to maintaine his Diuinity, bring in *Ioh.* 10. 30. *I and my Father are one.* An example.

Here is the controuersie: now to decide it; I first consider, whether it bee a controuersie concerning faith, a doctrine to bee beleeued, or that it concerneth loue, and a matter of practise; for, *Omnis locus controuersus*

sus est, vel de credendo, vel de faciendo.

How to decide a controuerted poynt, by the Analogie of faith.

Now this is a thing to bee beleeued, therfore this controuersie is to bee referred to the Creede, which will decide it; for it teacheth vs to beleeue two natures in Christ; first, his Diuinity, that he is God, becauſe we beleeue in him, and that hee is the Son of God, and our Lord; Secondly, his humanity, that hee is man, becauſe we beleeue that hee was borne of the Virgin *Mary*, ſuffered, crucified, dead and buried: From hence therefore to reconcile theſe two places, wee learne a good and true diſtinction, that the former Scripture is to bee vnderſtood of Chriſts humane nature, and the latter of his Diuinity. And thus we ſee the *Arrians* interpretation to be falſe, becauſe it is againſt an article of our Creed, the Analogy of faith, and our expoſition ſound, agreeing with the articles of our faith.

Another

Another example, *Matt.* 18. 8. *If the hand or foot offend thee, cut them off.* Here I note, whether these words must be taken literally, or no. To know this, I consider, whether the place be of a thing to be beleeued, or of a thing to be done; I see it to be of a matter of practice, therefore I bring it to the Commandements, the Decalogue, and their vnderstanding by them, the Law of loue to my selfe, and to my neighbour, and referring the words to some particular Commandement, vnder which they may best bee comprehended. I finde them after the letter, to bee against the second Commandement of the second Table; *Thou shalt not kill*; which teacheth mee, not to lame or maime, either my selfe, or my neighbor. Therefore

Another example.

fo I conclude, that the words are not to bee taken literally, but figuratiuely. And thus wee see, how to make vse of this first meane, the Analogie of faith.

2. *Of the consideration of the circumstances of the Text, with the Context, the second meanes to direct and helpe in the interpretation of the Scriptures.*

Great light doth the consideration of the circumstances giue vnto vs, in the exposition of any place. Wee may not looke vpon one word or place, and so iudge of all, but euery circumstance is to be well weighed. The circumstances are these.

What circustances to be considerated for help, in the interpretation of a Text.

1. *Who*, the person speaking, or doing, & to whom. 2. *What*, the thing spoken of. 3. *Whence*, the mouing cause, or occasion of the words: for, as one saith, *Intelligentia dictorũ ex causa sumenda est dicentis.* 4. *Why*, or wherefore,

fore, the ſcope and intent of the ſpeaker, for *Prior & potentior eſt mens, quam vox dicentis*, a rule in Law. 5. *How*, the manner of deliuery, with a ſeries and order of the Context in the Antecedent, and Conſequent, *Ex antecedentibus & conſequentibus colligitur verus Scripturæ ſenſus*, ſaith *Auguſtine*; and another ſayth, *Nulla eſt obiectio in Lege, quæ non habeat ſolutionem collateralem*; for the difficulty of a place may bee made plaine, by things going before, or comming after. 6. *When*, the time when ſpoken or done, which is of great moment, for ſaith *Auguſtine*, *Diſtingue tempora, & concordabunt Scripturæ*, or as other read, *Concordabis Scripturas*. 7. *Where*, the place in which it was ſpoken or done. By theſe may wee interpret a place, and refute an erroneous expoſition, as for example:

Eccleſ. 1. 2. *All is vanity.* An example.

If an Atheiſticall man ſhould

gather, that Religion and religious practices were vanity, hee might be ouerthrowne not only by the Articles of our Faith, the Commandements of God, and by the three first petitions of the Lords Prayer, but also by these circumstances. 1. From *Salomon* the speaker, one repentant, calling himselfe the son of *Dauid*, and a Preacher. 2. From that whereof hee speaketh, to wit, of such things as he gaue his heart vnto as a man, as other places shew, *vers.* 14. *cap.* 2. 1, 11. 15. 3. From whence hee was moued so to speake, and the occasion of so speaking, euen his owne experience of the vanity of those momentany things, as the next words *cap.* 1. 3. do shew. 4. From the end which was to draw men from the loue & delight of such worldly pleasures and profits, and to bring them to the feare of God, and obedience to his Commandements, as his last words

words shew, *cap.* 12. 13. 5. From the series and order of the Context, obseruing what follow es, and whereto hee applyeth his words, as is shewed before, *cap.* 2. 1. 11. 15. 23. & 4. 16. 6. From the time when hee spoke it, after his conuersion, and when his heart was vexed with the consideration of such vanities. 7. From the place of his then being at Ierusalem, the holy City, the City of God, where the Lord was worshipped, and where hee had built a Temple for his Seruice; it cannot therefore bee meant, that hee would comprehend religion and religious duties vnder vanity, as the Atheists would haue it; but vnder vanity and all vanity, hee meanes these earthly and sensuall pleasures, which a mans heart is set vpon, without care of religion and duties of holinesse. This exposition agreeth with the circumstances, as may appeare by that which is

sayd, and therefore sound and good. It is not needfull to stand euer vpon euery circumstance, but some of the chiefe and principall, sufficient to ouerthrow the error, and to establish the true interpretation. And thus much for the vse of circumstances.

3. *Of comparing Scripture with Scripture, and one place with another, the third meanes to helpe and direct in the interpretation of the Scriptures.*

The comparing here, is of paralelling one place with another, that the truth may better appeare, and sense of the place. By this did *Esdra* & the Leuites expound the meaning of the Scriptures: By this did *Paul* confound the Iewes: And by this did the Bereans confirm themselues in the truth deliuered to them. This is the searching of the Scriptures, wch Christ exhorted vnto.

Neh.8.
Act 9.22.
Act.17.11.
Ioh.5.

In comparing of places, the Prophets must be laid to the law, for

for they are Interpreters of it, & the new Teſtament to the old, is a Commentary to the Law and the Prophets. And this muſt be held, that the cleerer muſt expound the obſcurer, the proper, the figuratiue, the more places, the fewer, the places handling a matter of purpoſe at large, thoſe which ſpeake of a thing *obiter*, & but with a little touch by the way. The Scriptures to be compared together, are of 3 ſorts.

1. *Scriptures conferred, which are the ſame and alike repeated in other places, as,*

Gen. 22. 18.	*Acts* 3. 25.
Gen. 12. 3.	*Gal.* 3. 8.
Eſai. 61. 1.	*Luk.* 4. 18.
Pſal. 82. 6.	*Ioh.* 10. 34.
Pſal. 35. 19.	*Ioh.* 15. 25.
Eſai. 29. 13.	*Mat.* 15. 8.
Eſai 40. 3.	*Mat.* 3. 3.
Pſal. 69. 10.	*Ioh.* 2. 17.
Pſal. 41. 10.	*Ioh.* 13. 18.
Ioel 2. 28, 29, 30, 31, 32.	*Acts* 2. 17, 18, 19, 20, 21.

Infinite

Infinite are the places which are alike, and repeated in the new Teſtament out of the old, out of *Moſes*, Prophets, and Pſalmes; yet here note that the places are not ſo precizely repeated alwayes, but that now and then, yea very often, there is ſome manner of difference in ſetting down the words, the conſideration of which thing, muſt make vs diligently marke the repeated place, and the words thereof, that ſo we may well obſerue the difference, which will be to vs of great vſe.

Fiue cauſes there be of the difference and change in places repeated.

1. Is for *expoſition ſake*, the repeated place explaining the other, as in theſe places.

Pſal.

Psal 78. 2. I will vtter darke things *of old.*	*Mat.* 13. 35. I wil vtter things which haue bin kept secret *from the foundation of the world.*
Esai. 28 16. *Hee* that beleeueth, *shall not make haste.*	*Rom.* 9. 33. *Whosoeuer* beleeueth on him *shall not bee ashamed.*
Gen. 12. 3. *In thee* shall all the *families* of the earth bee blessed.	*Gen.* 22. 18. *In thy seed* shall all the *nations* of the earth bee blessed. *Act.* 3. 25.

2. For *distinction sake*, to know one thing from another.

Mich. 5. 2. And thou *Bethlehem Ephrata.*	*Mat.* 2. 6. And thou *Bethlehem in the land of Iudah.*

3. For *restriction sake*, as,

Deutr. 6. 13. Thou ſhalt feare the Lord thy God, and ſerue him.	*Matth.* 4. 10. Thou ſhalt worſhip the Lord thy God, and him *onely* ſhalt thou ſerue
Geneſ. 2. 24. And *they* ſhall be one fleſh.	*Matth.* 19. 5. And *they twain* ſhall bee one fleſh.
Luk. 3. Hee ſayd to the *multitude*, O generation of vipers.	*Matth.* 3. 7. When many of the *Scribes and Phariſies* came, hee ſayd vnto them. O yee generation of vipers.

4. For *application ſake*, as the Type to the truth, the generall to a certaine kinde, as,

Exod. 12. 46. Neither ſhall yee breake a bone *thereof*,	*Ioh.* 19. 36. A bone *of him* ſhall not bee broken, that is,

that

that is, of the Lambe.	of Christ.
Iona. 1. 17. And *Ionah* was *in the belly of the fish*, three dayes & three nights.	*Matt.* 12. 40. So shall *the Son of man* be three dayes and three nights *in the heart of the earth.*
Psal. 69. 25. Let *their* habitation be desolate, and let none dwell *in their* tents.	*Act.* 1. 20. Let *his* habitation be desolate, and let no man dwell *therein.*

5. For *brenitie sake*, 28,

Zach. 9. 9. Thy King cõmeth vnto thee; he is *iust, and having salvation, lowly* & riding vpon an Asse, & vpon a Colt, the Foale of an Asse.	*Matth.* 21. 5. Thy King cõmeth vnto thee *meeke*, & sitting vpon an Asse, and a Colt, the Foale of an Asse.

Thus wee see the reasons of the change, in the repetition of the like places.

2. *Scriptures to be compared, are such as bee not the same, but somewhat like, either in phrase and some word, as,*

Gen. 28. 12. Behold the Angels of God *ascending & descending* on it.	*John* 1. 51. Hereafter yee shal see the heauens open, and the Angels of God *ascending and descending* vpon the Son of man.

The Concordances are full of these places, to helpe to the like word or phrase.

Or in sense and meaning, as,

Genes. 17. 10. This is my Couenant.	*Matt.* 26. 26. This is my Bodie.
Psal. 2. 1, 2. So *Vers.* 3, 4.	*Ier.* 50. 20. *Prou.* 28. 13.

Marlorate

Marlorate in his common places hath gathered ſuch places together.

3. Scriptures are to bee conferred together, which bee vnlike in ſhew.

Rom. 3. 28. A man is iuſtified by Faith, without the workes of the Law.

Iam. 2. 24. We ſee then, how that by works a man is iuſtified, & not by Faith onely.

1 *King.* 9. 28. And fetcht frō thence 420 talents.

2 *Chro.* 8. 18. And tooke thence 450 talents.

Mich. 5. 2. Bethlehem little among the thouſands of Iudah.

Matth. 2. 6. Art not the leaſt among the Princes of Iudah.

Of theſe ſeeming contradictions before, in the beginning of this chapter, and how to reconcile

concile them. Thus much of the threefold helpe for expounding of Scripture, the Analogie of faith, the consideration of the circumstances, and the comparing of places together, which, how behouefull they bee, I will instance in this one example.

An Example.

Matth. 26. 26. This is my body.

To expound rightly this place, I consider how to referre it to the analogie of faith, and by the sound knowledge of the doctrine of a Sacrament, it being the words of the Sacrament, I expound the words thereafter, that the bread is Christs body Sacramentally, and that there is in the words a figure, the metonimy of the subiect for the adiunct, This Exposition agreeth, First, with the Doctrine of a Sacrament. Secondly, with an Article of our Creed, that hee ascended into heauen, and there sitteth on the right hand of God. Thirdly, with the circumstances

ces

ces of the place, the party ſpeaking was Chriſt, the place was at the Table, the time, euen then when hee gaue the bread viſibly ſeene, the end, for a remembrâce, the thing deliuered wherof hee ſpake was bread before, and bread to the eyes of the Apoſtles, the wordes following ſpeaking of the cuppe, are ſpoken Sacramentally and with a figure, the manner of deliuering it, breaking it when hee gaue it, and yet his body whole. Fourthly, with the like places, as with *Gen.* 17. 10. where the place is of the like matter of a Sacrament, and the words vttered as theſe, yet therein is a figure; ſo in 1. *Cor.* 10. 4. 16. *Exod.* 12. 11. Therfore here is a figure, and no oppoſite place can bee brought againſt this Expoſition, it is therfore true and Orthodoxall.

And therefore the Expoſition of the Papiſts is falſe, who hold that by Tranſubſtantiation their new

new coyned word, the bread is the very body of Christ borne of the Virgin Mary; which is contrary to the doctrine of a Sacrament, against the Analogie of faith, the true humane nature and true body, with all dimentions to bee inclosed in a wafer Cake, the Articles of Christs ascension into Heaven, and there euer sitting and remayning to his second cōming, according to *Act.* 3. 21. and against the sixt commandement, *Thou shalt doe no murther*; It is against all the circūstances of the place & against all other the like scriptures. Beside it is against reason, common sense and naturall instinct, except in Caniballs, which eate mans flesh.

What to doe when a man cannot come to the vnderstāding of a place of Scripture. Psal. 119.

If by these meanes one cannot at the first attaine to the vnderstanding of some obscure place, let him not therefore giue ouer to vse meanes, but first pray earnestly for Gods spirit and for

a

a bleſſing, as *Dauid* often to haue vnderſtanding giuen. Secondly, looke ouer it often, remembring that ſaying, *Lectio lecta placet, decies repetita placebit*: and meditate much vpon it calling in his thought all the circumſtances and order of the context againe and againe. Thirdly, ponder with himſelfe our own common vſe of ſuch words, and ſuch a manner of ſpeaking, how and why wee ſo ſpeake. Fourthly, let him conſider in what the obſcurity lyeth (for *cognita obſcuritatis cauſa inueniri facilius ratio poterit, qua tollisilla, atq; cognitionis lux inferri queat*, as one ſaith (whether in the wordes, in in the matter ſpoken of, or in the manner of deliuery, or in what thing elſe ſoeuer, and when hee ſeeth wherein it lyeth, then to labour to come to the knowledge therof by ſuch means as may helpe in that caſe. Fiftly, let him weigh with himſelfe, whe-

whether that thing whereof hee is ignorant, and cannot cleere, bee a point of good vse & needfull, or a matter of curiosity, on which hee need not stand but to shew his wit and learning to get a little vaine praise, if it bee so in humblenesse of minde, and sobriety, let him passe it by. Sixtly, hee is to take heed hee carnally wrestle not with the holy Scriptures, and thinke by his meere wit, art and skill in humane sciences & industry therein, to make it subiect to his vnderstanding, or else inwardly to fret in the pride of his heart, that he can not bring euery place vnder his Capacity, but rather admire the wisedome of God and depth of his word, bewayling his sinnes and naturall blindnes, and withall sincerity of heart praise God for that measure of knowledge which hee hath receiued. especially sauing knowledge for the good of his owne soule,

ſoule, and for inabling him to diſcharge his duty for the benefit of others. This will be the way to get a further bleſſing; but the other a curſe. Seuenthly, hee muſt know that God will not, that any one at one time ſhould know all things in his word. He giueth his gifts to whom he will, and his bleſſing on them as hee will, and when hee will, and herewith muſt man reſt contented, till God wil further inlighten him. Hee may not perhaps vnderſtand that at one time, which yet the Lord may reueale to him at another time; in the meane ſpace hee muſt bee contented to bee ignorant of ſome things and to take the common and beſt interpretation giuen thereof by the moſt iudicious Diuines. And thus much for the interpretation of a Text.

CHAP.

Chap. III.

After the Text cleered of obscurity and explaned, heere is spoken of the Doctrine: what a Doctrine is; what to bee observed in it, how to bee propounded, whence to bee collected, and how with proofes and reasons to confirme it.

WHen a Text is explained, the true literall sense whether proper or figuratiue being giuen and doubts resolued, then must doctrines or lessons bee gathered for his owne and the peoples edification; for what things are written, *in nostram Doctrinam prescripta sunt*, or as *Beza* translateth, *ad nos docendos antescripta sunt*. A Doctrine is a proposition informing the iudgement, *vel de rebus credendis, vel de rebus faciendis*, of what wee are to beleeue, or of

What a Doctrine is.

of what wee are to doe, of the faith and perſwaſion of truth, or of the practiſe of duties of loue to God, to our neighbour, and to our owne ſelues orderly and rightly.

So then euery doctrine is either of faith or maners, the one may bee called ſpeculatiue or contemplatiue, the matter whereof are ſuch things as are onely for information of iudgement to bee vnderſtood and beleeued; the other practicall which is of things to be done and brought into practiſe, yet ſo, as the ſame bee vnderſtood and beleeued to be a duty to be done (elſe where vnderſtanding and faith wants, there will bee no practiſe) which practicke doctrine is to be commonly reduced to one of theſe foure heads, Ethicks, Oeconomicks, Politicks, and Eccleſiaſticks. Both theſe kinds of Doctrines are either plainly propounded in Scripture, or may be

Kinds of Doctrine two: There is *Scientia theoretica*, ſo *Scientia practica*.

Doctrines are either plainly ſet downe in Scripture, or thence collected.

bee euidently collected out of the Scripture. Infinite are the places of Scripture, where the Doctrines are plainly set downe, as these.

Examples of Doctrines plainly expounded in Scripture.

Dan. 4. 25. *The most high ruleth in the Kingdome of men, There is one Doctrine, this is another: And hee giueth it to whomsoeuer hee will. Iob.* 24. 1. *Times are not hidden from the Almighty. Chap.* 20. 5. *The triumphing of the wicked is short. Hos* 4. 11. *Whoredome, wine, and new wine take away the heart. Psal.* 112. 1. *Blessed is the man that feareth the Lord. Psal.* 116. 5. *Gracious is the Lord, and righteous. Psal.* 146. 11. *The Lord taketh pleasure in them that feare him.* The Prouerbs are full of these, as it needs no instancing. *Rom.* 8. 1. *There is no condemnation to those that are in Christ Iesus. 1 Cor.* 7. 19. *Circumcision is*

no-

nothing and vncircumcision is nothing, but the keeping of the cõmandments of God. Heb. 13. 4 Marriage is honourable in all and the bed vndefiled.

Where these and such like are so plaine doctrines of themselues, a minister needs not to trouble himselfe with collecting other by-lessons: But first, explaine all the words as is taught in the former Chapter. Secondly, then make a short Paraphrase in significant words according to the true meaning and explanation thereof. Thirdly, proue it and giue reasons. And Fourthly, come to the vses, as for exam-

What to doe when the Doctrine is plaine in the Text.

Prou. 29. 18. Where there is no vision, the people perish.

An example.

The word *vision* is diuersly taken in Scriptures, as for the meanes of Gods reuealing his will to his Prophets, *Num. 12. 6. & 24. 4.* and in a more speciall maner to *Moses, Num. 12. 8.* for the place where visions were more frequent,

The interpretation of the words.

quent, Ieru alem, *Esa.* 22 1. For the word of the Prophets. *Esa.* 1. 1. *Obadiah* 1 1. where by vision is to bee vnderstood prophesying, and wee finde vision and Prophesying to bee both one, 2. *Chron.* 32. 32. *Act.* 2. 17. so Seers and Prophets are one. 1. *Sam.* 9.9. Preaching also is called Prophesying, 1. *Cor.* 14. 2-5. 13. which standeth in the interpretation of the Scriptures, *ver.* 13. or expounding thereof, *vers.* 5. by words which may be vnderstood *vers.* 9. to edifie, exhort, admonish and instruct the congregation, *ver* 3. 4. 19. In this last sense must the word vision bee taken; for this is a generall proposition and ever true. If it bee taken for Ierusalem the sense would bee absurd, as where there is no Ierusalem, the people perish, if for the vision extraordinary, the meanes by which God extraordinarily revealed his will to the Prophets and *Mo*

The truth of the interpretatiō shewed.

ses,

ſes, then ſhould wee ſay, where that is wanting, that the people periſh; now God forbid, for that is long ſince paſt; & ſo no hope ſhould there bee now of ſaluation to any, ſeeing there is no ſuch viſion, contrary to many places of Scripture, now promiſing life and ſaluation. Therefore the interpretation giuen of ordinary Preaching is true, agreeing with other Scriptures as is ſhewed, to which Interpreters doe conſent generally.

By the *people*, *Salomon* meaneth all of al ſorts, euen the whole multitude, not theſe wch liue out of the Church, but ſuch as liue in the viſible Church as appeareth by the next wordes following which ſpeaketh of ſuch as keepe the Law, which is added to preuent a falſe conceite, which ſome might thus gather: if where viſion wants, the people periſh, then where it is, they are ſaued; to which hee anſweres no, but ſuch on-

onely as make benefite thereof, and liue thereafter, hee that keepeth the Law is blessed.

A short Paraphrase.

In the word *perish* there is a singular Emphasis and therefore Interpreters diuersly translate it, as to *cease* or leaue off, to *decay*, to *goe backe*, to *rebell*, to bee *naked*, to *perish*: All which doe well agree with the matter propounded. And it is as if *Salomon* had said more largely, where men are wholly without the preaching of the word, there all sorts giue ouer goodnesse, they decay; if before they had graces in them, they so fall back, as they in time turne to bee rebellious against God, whereby they deprive themselues of Gods fauour, and being naked are exposed to his iudgements, by which they must needs perish and come to vtter destruction. When the Israelites wanted *Moses* but a while to teach them, how soone fell they into Idolatry,

try, to the deſtruction of many of them? What was the cauſe of the great euils in *Ely* his times; was it any other than this, that the word was precious in thoſe dayes, and no open viſion? Antichriſt got vp to the height of his vſurped ſupremacie, onely by thruſting out the Preaching of the Goſpell. The reaſon is apparent, becauſe it is the appointed meanes to beget vs to God; to ſaue them that beleeue, *Rom.* 10, 13. 14. 1. *Cor.* 1. 21. and to make vs grow vp in grace, 1. *Pet.* 2. 2. And therefore muſt wee haue care to get the preaching of the word where it is wanting, to make much of it where it is, and ſo forth. Thus wee ſee how to handle a Text which is a Doctrine of it ſelfe.

1. Sam. 3. 1.

Reaſon.

But if men will bee more curious in preaching vpō ſuch Texts of Scripture, they may beſides collect other Leſſons, as if the Doctrine be deliuered negatiue-

Doctrines may be gathered frō a Text which is of it ſelfe a Doctrine.

ly, somthing may bee obserued from the affirmatiue, or from the force of some word, from some Grammaticall adsignification, from some logicall relation of Arguments in the words, and so forth, or they may take occasion from some word briefly to handle a common place. As in this Text thus deliuered thereout may bee further noted from the affirmation.

First, that *Preaching of the Word is a meanes to saue men that they perish not.*

Secondly, from the force of the word perish so expounded. *That destruction commeth vpon men by degrees.*

Thirdly, heere hee may handle the cõmon place of preaching. And indeed such Doctrinall Texts will afford many other wholsome collections very profitable to bee deliuered, as for example: *It is good for a man that hee beare the yoake in his*

Another example.

his youth. Lam. 3. 27.

This is a plaine Doctrine of it ſelfe, which may bee handled as is before ſhewed in the former example, by expoſition with a ſhort Paraphraſe, with proofe, reaſons and vſes; but beſides may bee gathered:

Firſt, *that afflictions are not vnprofitable things.*

Secondly, *that afflictions yoake men, and ſo keepe them in and vnder obedience, as a yoake doth.*

Thirdly, *that yet they are vnpleaſing to the liberty of the fleſh, as a yoke.* Thus much for doctrinall Texts of Scripture; now of collections of Doctrines, and raiſing them out of the Texts, where they bee not ſo apparent.

In doing this, there muſt bee conſidered theſe things:

Firſt, *what to doe before.*

Secondly, *what in the collecting of them.*

Thirdly, *whence, and how to learne to collect them, and in what*

order. Fourthly, *being collected, then to weigh the proposition or doctrine it selfe*, the manner of deliuery thereof, and how to confirme it. Of all these in their order.

1. *What to doe before the Collection of the doctrine.*

Before the deliuery of the Doctrine, the ground whereupon it is raised, and from whence it is fetched, must bee plainely shewed that it may bee seene to arise necessarily. The Doctrine is not to bee writhen from the Text; but must follow iust *à consequentia*, so the lesson will bee αὐτόπτης and ἀποδείκτης, which is by the Logicall affection of Arguments; as from a generall to a speciall; from the whole to the parts; from the proper adiunct to the subiect; so from the cause, effect, subiect, adiunct, notation, contrary, comparat, definition, distribution, as for example.

αὐτόπτης. ἀποδείκτης.

2. *Sam.* 4.4. *Mephibosheth was lame of his feete.*

An example.

This man was as the History sheweth, a very godly man, and the sonne of a very good man, yet got hee a fall of which hee was lame all his dayes; hence it followeth; *That such an outward crosse is not the marke of a wicked man*, because it is *casus communis, & pijs, & impijs contingens.*

The ground of the Doctrine laid open.

Doct.

Ier. 31. 31. *I will make a new Couenant.*

Another Example.

Thus speaketh the Lord by *Ieremie* in the time of the Law, vnder the old Couenant, whence *ab adiuncto* ariseth this doctrine with the consideration of the circumstance of time when so spoken, *That the Law of Moses was not to bee perpetuall.*

The ground of it.

Heb. 13. 4. *Marriage is honourable in all.*

A third Example.

It is generally spoken, excluding no person, therefore *a genere ad speciem*, by a iust conse-

quence this doctrine followeth. *It is lawfull for Ministers to marry, or, In Ministers Marriage is honourable.* Thus to lay downe the ground, sheweth plainely, that the Doctrine is not writhen, and thus soundly to conclude it out of the Text, it will conuince mens consciences, establish the truth in mens hearts, and it will giue boldnesse and courage to the Minister both to deliuer it and vrge it vpon his Auditory. Heere note this, that if a Syllogisme can be framed principally of the first figure, whereof the *medium* is the Text, or some thing in the Text comprised, and so the Conclusion the Doctrine, the Doctrine is then sound and good, as for Example, from this before.

How to lay downe the ground of the Doctrine. See *Alsted.*

In all men Marriage is honourable, but Ministers are men, therefore in Ministers Marriage is honourable.

Now to be able to lay downe the

the ground of the Doctrine wel, the circumstances must bee dilated vpō, as who speaks, to whom, when, in what place, of what matter, to what end, in what maner deliuered, generally or particularly, vehemently, by interrogation, exclamation and so forth, or very calmely, also note the contrary & remouing thereof, as to consider that the Author saith not thus, but so and so, as for example.

praecog. his duodecem modis enarrandi res sacras, p. 663. which will bee some direction in this.

Dauid desired one thing to dwel in the house of the Lord, &c.

An example.

Now to lay down the ground for Doctrine, wee may say that this was *Dauids* request, a King who desired not riches, not honnour, nor many other things which the worldly minded seeke after, but euen this one thing aboue all the rest, teaching this, *that the godly in their highest honour, doe esteeme aboue all things most of Gods worship and seruice, and to bee exercised therein.* The

Ps. 27. 4.

knowledge and consideration also of those things from whence Doctrines are gathered, (of which afterwards in this Chapter) will greatly help to lay down the grounds, for cleerely gathering of the Doctrines.

2. *What to do in the collecting of the Doctrines.*

Though many lessons may bee gathered out of a Text, and so bee followed largely, yet collect only such as aptly, and as we say, will naturally arise, without any great straining, and of these so gathered, if they bee many; such as of them bee common knowne points, and need not to be vrged, note in few words, and but point at them, except some of them tend to practise and the Auditory bee slacke to performance, or to reformation, and the people vnconscionable and careless of amendement, then if neuer so plaine and common a Doctrine, yet then deliuer it and

and follow it; else, let those only that more seldome or rarely occurre, and bee also profitable for the people, bee fully and at large handled, omitting first whatsoeuer for the time may be aboue the capacity of the hearers, for all men are not fit scholers for euery lesson: there is a beginning, there is a growth, there are babes, there are of full age, & Doctrine for them both; milke for the one, and strong meate for the other.

Ioh. 16.12
1.Cor.3.1.2.
Heb. 5.14.

2. Euery point inconuenient to bee taught in respect of the present time, the place and the persons is to bee passed ouer; heerein a Ministers wisedome is seene, which is not spoken that men for feare, or to please men should passe ouer any necessary truth fit then and there to bee knowne; but I meane of such collections as shall nothing benefit the present Auditory, nothing tending to their edifi-

cation or ſaluation.

3. *From whence to gather doctrines, and alſo in what order.*

Many and ſundry wayes Doctrines may bee gathered, and the ſame if orderly alſo, will help memory, and occaſion great variety, as,

Doctrines from the occaſion.

1. *From the occaſion or cauſe of the words.*

Sundry and ſeuerall are the cauſes and occaſions of many thinges ſpoken in holy Scripture, which wil afford Doctrines, if the ſame bee well conſidered of, as in *Luke* 19. 41. Chriſt his paſſionate breaking forth into teares, was occaſioned by his looking vpon *Ieruſalem*, and ſo hee knowing the ſinfull condition thereof, and ſo the future calamity, hee fell a weeping; from which occaſion learne we,

That by the obiect of the eyes, the affections of the heart may come to bee moued.

Act. 3. 12. Another of *Peters* Ser-

Sermon, the occaſion was the great concourſe of people comming a- amazed to behold him, & *Iohn* vpō the miracle wrought on the lame man, vpon this occaſion hee preached vnto them Ieſus Chriſt, by which wee learne,

That it is then fit to ſeeke the honour of the Author when men are held in admiration with his worke.

2. *From the coherence.*

From the coherence of the wordes of the Text with that which went before, leſſons may bee gathered, as thus.

If a reaſon, it may teach, *that a reaſon is to be giuen of that which is deliuered for confirmation*, and *that a bare aſſertion without proofe is not ſufficient.*

If the matter bee followed without any reaſon annexed, it may ſhew *that the ſame is ſufficiently proued and eaſie to bee receiued.*

If

If mo reasons be brought in, and the matter much vrged and largely stood vpon, it argues *the necessity of that point, the earnest indeauour of the Author therein, and it is hardly receiued of men as it ought, or easily reiected as ought not to be.*

If the words bee a preuention of an obiection, wee may gather that in teaching *there is as well required wisedome to preuent a foe, as to instruct a friend.*

If a Conclusion, *a time to bee obserued to end euery thing,* wherein is wisedome how far to speake in a matter, & where to conclude and be silent.

From the terme and name of the Text.

3. *From the denomination of the Text.*

If a Commandement affirmatiue, that *God approueth of the thing commanded,* that it is *approued of God, good, necessary, profitable,* and *worship of God, worthy our endeuour.* If a negatiue, then the contrary.

If

If an Exhortation, the *matter good*, but we *slow to performe*; if a Dehortation, the contrary.

If a commination: *Gods indignation* against the party, that the matter *provokes to wrath*, that it is *an horrible evill*, and *the offenders in a miserable condition.*

If a promise: *That its of Gods free favour, not merited of vs. That the Godly want not encouragement, that they may looke for a reward*, &c.

If a positive doctrine. *An undoubted truth*; and *a poynt especially to be learned.*

If a reproofe. *Its a sinne, an offence not to be suffred.*

If a petition. That *the thing is Gods gift. To bee reckoned as a good thing. That wee naturally want that. That its not in our power. That its necessary.*

If a deprecation. That *such things bee hurtfull.* That *its onely in God, to set vs free from that evill.*

If a description. That *a distinct*

ſtinct knowledge of things is neceſſarie.

If a commendation. That *it is a good thing or fact, and is not to paſſe without praiſes*; if a man, then, that *commendations is due to well-doers, and worthy our imitation.*

If a vow: then to handle the doctrine of vowing, lawfull and vnlawfull.

If an execration and curſe: Make queſtion by whom, of God, or of man, lawfull or vnlawfull, and thereafter gather the leſſon.

If a ſimilitude or parable. That *the teaching is plaine.* That *one thing may illuſtrate another.* Thus from the very name of the Text, ſome leſſons may be gathered.

4. *From the ſcope.*

From the ſcope.

From the ſcope and maine drift of the words, which doctrin is chiefe and principall of that Scripture. As there is but one drift, ſo but one proper and moſt naturall

naturall doctrine of that place, which though it may bee deliuered in a few words; yet it is contained ſometimes in many, ſometimes in fewer verſes or words.

An example.

In handling the Epiſtle to the Romans, after the preface to come to the matter, wee ſhall find the firſt ſcope and principall propoſition, containing the ſame to be this: That there is but one way for all, Iew or Gentile, to attaine ſaluation, euen by the faith in Chriſt, wrought by the Goſpell, the power of God to ſaluation: which doctrine is contained and followed, from the 16. verſ. of the firſt chapter, to the beginning of the 9 chapter, wherunto all that is ſpoken, is to bee referred, as containing reaſons to confirme the ſame.

But now here note, as there is a gene-

a generall ſcope, and ſo a generall doctrin; ſo are the other propoſitions leſſe generall cōtained with in the ſame, & ſerue to proue the more generall; the words hauing a generall ſcope, to proue likewiſe theſe leſſe generall propoſitions: As to declare my meaning: The generall and principall propoſition, you heare what it is; now beſides, the Apoſtle deliuers other propoſitions, Generall as,

Rom. 3. 9. *All men are ſinners*: which doctrine is contained from the 18 verſe of the firſt chapter, to the 19 verſe of the third chapter.

Againe, *That the workes of the Law iuſtifie none. That faith alone iuſtifieth.*

All which propoſitions, as they doe proue the principall ſcope; ſo the verſes wherin theſe propoſitions are ſet downe, muſt yeeld theſe doctrines, and the words muſt be applyed, to proue the

the ſame. For wee cannot infer, by a true immediate conſequent, the principall propoſition out of them, which haue a more particular ſcope. Againe, this is to be marked, that many things come into a diſcourſe by the way, in handling of a matter, which are carefully to be obſerued, and taken heed vnto, which neither ſerue to proue, either the principall ſcope, or the leſſe generall doctrines; but comming in by way of preuention, or vpon other occaſions haue (as I may ſay) their indiuiduate ſcope, and ſo their like diſtinct and ſeuerall doctrines by themſelues, as *Rom.* 3. 1, 2. where the ſcope is not, that all are ſinners; but to ſhew by way of preuention; that though the Iewes, aſwell as the Gentiles, be vnder ſin; yet haue they their preferment before theſe; there is the ſcope differing, the doctrine muſt differ alſo. So the ver. 3 and 4 proue not the

the prerogatiue of the Iewes, the ſcope of the two firſt verſes; but are brought in, by occaſion of the Apoſtles owne words to preuent them. The purpoſe wherof is, to ſhew that God is true and iuſt in his word and promiſe (though ſome doe not beleeue the ſame) and is not without effect.

Thus we ſee ſcope vpon ſcope, in handling one chiefe poynt; where alſo wee vnderſtand how the generall is approued by the ſpeciall; the ſpeciall by the words which containe the ſame; ſo alſo will the words of an indiuiduate proue the ſcope, and propoſition gathered from thence, as for example,

An example.

Acts 15. 21. For Moſes of olde time hath in euery Citie, them that preach him, being read in the Synagogues euery Sabath day.

Which words containe reaſons, why the beleeuing Gentiles

in

in some things, should restraine their liberty, for the weaker Iewes sake, who might be easily offended; and hardly yet bee drawne to their liberty in Christ, by the impediments herein declared; it is the speciall scope of these two verses, 20. 21. differing from that which went before.

The doctrine is this: That *the stronger is to beare with the weaker in indifferent things, when they see reasons, that as yet holds them in their weakenes, till they bee better instructed.*

Euery word containeth a reason to enforce this lesson to bee receiued of the Gentiles, in the Iewes behalfe.

1. From the authority of their opinion, *Moses* the man of God. 2. From the antiquity of it. 3. From the generality thereof, in euery City. 4. For that there be Preachers and Vpholders of the same. 5. They haue the letter plainely, for that they hold.

6. They

6. They see yet a present publique observation of *Moses*, euery Sabaoth. Therfore sithence they haue such pull-backes, reasons yet to with-hold them, they are a while to be borne withall; and the liberty of the stronger, for feare of offences, to bee restrained.

The scope thus we see, and the words to containe reasons and arguments to enforce the same; out of which arguments many doctrines may bee gathered agreeing vnto the scope. As thus,

Opinions of great persons once generally receiued, are of great authority to binde men vnto them, and hardly can they bee induced to forsake the same.

That antiquity, and so custome, in any religion holds so Professours to like thereof, as they will hardly see their errours, & yeeld to a manifest truth of late come to light, & known but to some. And so of all the rest of the former reasons, may thus

lessons

leſſons bee gathered fitly, to informe our iudgements from the ſcope.

5. *From the manner.*

From the manner of deliuering the words. Firſt, by a Grammaticall Ellipſis, note the celerity of affection, or breuity therof, as *Geneſ.* 11. 4. *Acts* 5. 34. *Exod.* 22. 23. *Pſal.* 6. 3. And ſo alſo the vſe of Grammaticall figures approued.

From the manner of deliuery.

2. By Enallage of Tenſe, note the certainty of the thing. *Gen.* 10. 3. *Eſa.* 9. 6. and 21. 9.

3. By iterating of Noune Subſtantiues in the ſame caſe ſheweth either:

An Emphaſis, *Pſal.* 133. 2. *Luk.* 6. 42.
Or a Multitude, *Gen.* 32. 16.
Or a diſtribution, 1 *Chron.* 16. 13. *L.* 17. 3. 2 *Chron.* 19. 5.
Or elſe diuerſity & variety. *Pſal.* 12. 13. *Pron.* 20. 10.

3. By iterating the ſame ſubſtantiues

ſtantiues in conſtruction, in the ſingular number, they note an Emphaſis and certainty, *Exod* 31. 15. *Micheas* 2. 4. In the plurall an excellency. *Pſal.* 136. 2. *Eccleſ.* 12.

4. By repeating of the Verbe may be taught an Emphaſis,

Or Vehemency, *Gen.* 2. 17. *Eſa.* 50. 2. & 56. 3.

Or Certainty, *Pſal.* 50. 21. *Pſa.* 109. 10. *Ier.* 12. 16.

Or Celerity, 2 *Kin.* 8. 10. *Pro.* 27. 23.

5. By repeating of Adiectiues is ſhewed an amplifying, encreaſing, or extolling of the thing. *Ier.* 24. 3. *Eſa.* 6. 3. *Exod.* 34. 6. *Ier.* 7. 4. and 22. 29.

6. By iterating of a Coniunction, vehemencie. *Ezech.* 13. 9.

7. By repeating of a ſentence is ſet out either

A Distribution, as *Exech.* 46. 21.
Or Emphasis, *Exod.* 12. 50. *Psal.* 145. 18. and 124. 1.
Or it is for Explanation, *Psal.* 2. 3.
Or for confirmation of the matter. *Psal.* 33. 11.

8. By an Ironicall speech, a reprehension and the vse therof.

9. By Interrogation, a vehement affirmation. *Gen.* 47. *Iosua* 10. 30. *Iudg.* 4. 6. *Ioh.* 4. 35.

Or Negation, *Genes.* 18 4. *Mat.* 12. 26.
Or Prohibition, *Psa.* 79. 10. 2 *Sam.* 1. 22.
Or diuers affections, as admiration, pity, complaint, *Ier.* 14. 19. *Mat.* 23. 37.
Or reprehension, *Psal.* 8. 10 *Esa.* 1. 21. *Psal.* 22. 1.
So doth an Exclamation note as much.

10. By Concession, note a negation and reprehension, 2 *Cor.* 12. 16.

And

And by all these, the vse of Rhetoricke is confirmed. Also from promises or threats conditionally deliuered, and the end therefore. Out of all these (nothing in Scripture being in any manner vainely vttered) some good obseruation may be made.

From the order and placing of the words or parts one before another.

6. From the order.

From the order of the words, as they bee placed (either one part of the diuision or one word) before or after another, as,

Acts 26.18 *To open their eyes, and to turne them from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sins, and inheritance among them which are sanctified by faith that is in me.*

Opening of the eyes set before turning, doth teach, that *knowledge goeth before repentance.* But here the nature of the thing is to bee considered, and other reasons of so placing the matter, whether

whether naturall order bee kept, or no. For, as nothing is ſpoken idly; ſo nothing is placed raſhly by the Pen-man of Gods Spirit in the Scripture. We in ordinary talke, ſeriouſly ſpeaking and wiſely, will neuer miſ-place our words wittingly in weighty matters. God diſpoſeth of our words, *Prou.* 16. 1. Much more of the canonicall and holy Writers pen.

7. *From coupling of words and ſentences.*

From coupling of words or parts together.

From the coupling of words, and ſentences; by copulatiue coniunctions, ſhewing the parts to bee both true together abſolutely, and not ſeparably in that matter or circumſtance, as,

Eccleſ. 12. 13. The feare of God, & keeping the Commandements are inſeparable. *Pſal.* 34. 21. Both the parts true. See *Pſal.* 33. 17. *Matth.* 10. 1.

From diſiunctiue Coniunctions,

ons, shewing that but one of the words or sentences is true, or so to be in either, but not both, as the place intendeth.

8. *From the words themselues.*

From the words themselues and how.

From the seuerall words: for God puts not onely matter into the mindes of the writers, and directs them in the manner; but also guides them in setting it downe with words. *Ierem.* 1. 9. 2 *Sam.* 23. 2. Our Sauior extends the truth of the word to an *Iota*, or a title. *Matth.* 5. 18. So substantiall is euery thing, which therein is set downe.

Now this collecting of lessons from the words is diuersly done.

First, from the naturall and most proper signification and Emphasis of the Word.

Secondly, from the figuratiue vse thereof, containing some Metaphor, or other Trope.

Thirdly, from the Grammaticall adsignification of the number,

ber, as the Apostle doth to the *Gal.* 3. 16. So of the Case, Gender, & Tense, speaking in the Present, Perfect, or Future Tense. This is *Musculus* course, obseruing that hee sayth not thus and thus; but so and so, and thence collecteth lessons.

Fourthly from a Logicall affection of a word, to another thing, as a cause, effect, subiect, adiunct, and so forth.

Fiftly, by making a question out of the words, and answering the same; which answer being proued, must stand for a doctrine, and may bee deliuered in a proposition. This way was practised by the reuerend man Mr. *Perkins*.

9. *From the circumstances.*

Doctrines from the circumstances.

From the circumstances. *First*, *of the time*. *Quando*, day, night, winter, summer, present, past, or future, fit, inconuenient, aduerse, or prosperous; *Quamdiu*, how long or short; once,

or often. *Hebr.* 12. 26. 27.

Secondly, from the person; God, Angels, Men; Deuill, and ill Angels, and Men; publique and generall, as *Adam*, and *Abraham*; or priuate; Ordinary, or extraordinary; from the Sex, man, woman; from the age, birth, countrey, estate, place, or calling in Church or Common-weale; qualities of minde or body, good or bad, elect or reprobate, &c.

Thirdly, from the place; Heauen, earth, or hell; sea, land; holy, prophane, large or straight; common or proper, and so forth.

But here note, in gathering lessons from examples, to make a difference betweene the person of Christ and men. Our Sauiours example euer good for instruction; yet not in all things immitable, as what he did and spake as God, and what appertained to his proper office, and Mediatorship. So men may bee good, as yet often they doe ill;

ill; we must therefore consider the act or speech of the person; and then the person himselfe, with all the circumstances of the same before noted; and so gather the doctrine, else may wee erre, and collect that, which by iudiciall examination, will not stand, nor be found and approueable.

10. *From the matter.*

From the variety of matter contained in the words.

From the matter contained in the words, Ecclesiasticall, Politicall, Domesticall, and so from the Ethickes, Naturall Philosophy, Mathematicks, and Arts or Science therein contained, as for example.

Psal. 72. 1. Giue thy iudgements to the King, ô God, and thy righteousnesse to the Kings son.

Here, from *King*, to take occasion to speake of politique gouernment. From, *ô God*, to handle that poynt of Diuinity concerning God. From, *Righteousnesse*, to speake of diuine,

morall, and Christian righteousnesse. From, *Son*, to speake of Oeconomicks somewhat. And so likewise out of any Text, to fall into a common place; which is to handle a thing by the definition, distribution, cause, effect, by the agreeablenes with, or disagreeing from other things: all which are to be proued by Scripture, reason, and testimonies; and so must bee instead of doctrines; whereof vses must bee made, as of collected lessons; to conuince the false definitions and distributions; to instruct for practise, and correct vice by the same; and to comfort as the matter shall serue.

What it is to handle a common place.

The common manner of proceeding into a common place, is by these formes (as) *Here let vs see what this is*; (or) *Wee haue occasion hence to speake of such a matter*, and so forth. But yet it is not conuenient, to take euerie where occasion to common place

place vpon any word; but vpon such as the Text may wel afford, when the people need to be enformed thereof, as yet ignorant, being an vncatechized Congregation; or when some notable vice is commonly committed, and necessarily to be corrected; or some godly duty to bee commended, which happily is made then no account thereof, or contemned, as is the preaching of the Word, and such like.

When and from whence to fall into a common place.

11. *From proportion and resemblance.*

Doctrines from proportion and resemblance of one thing with another.

From a thing by proportion and resemblance to another, as, *Heb* 11. 1. As *Abraham* left his naturall country at Gods bidding, to enioy *Canaan*; so must we this world, to inherit Heauen.

An example.

And such lessons may bee followed and vrged, where good reason may bee giuen of a true proportion between things compared; as *Abraham* fitly here

may be for euery Christian; and Canaan was a true type of Heauen.

Of allegorizing.

Thus wee see, how wee may make an Allegorie, which is not simply vnlawfull; for the Apostle doth allegorize, 1 *Cor.* 2. 9. And it is but an argument drawn from a similitude, when the words are expounded mystically, otherwise than the literall sense doth afford.

How to gather Allegories.

But in gathering Allegories; *First*, gather them after the true and naturall sense bee deliuered, & not before. *Secondly*, let them not be too far fetched, strained, obscure, or foolish; but agreeing with the Analogie of faith, and other manifest Scriptures. The best allegorizing is, when the parts of the Allegory may bee referred to other Scriptures, speaking of the same properly, as,

An example.

Matth. 26. 36. and so forth. Where Christ may resemble euery

euery Paſtour; *Peter*, *Iames*, and *Iohn*, Chriſtian Profeſſours. *Gethſamene*, the Congregation; their ſleepe, ſinne; *Iudas*, the Deuill.

The proportion then is this: As the Diſciples in *Gethſamene*, though warned to watch and pray, till Chriſts comming to them againe, yet fell ſoon aſleep; and had not Chriſt returned, and awaked them, *Iudas* and his traine ſuddenly had ſeazed vpon them. Euen ſo, though a Paſtor teach his flocke, and fore-warne them, and leaue them, but a while to themſelues; they will ſoone fall to ſin, and be ſuddenly ouertaken of the Deuill and his inſtruments, if he come not eft-ſoones againe to call them, and ſtir them vp to godlineſſe. This Allegorie is true and apt: for Chriſt is called a Paſtour; the three Diſciples were Chriſtians; ſin is called ſleepe; *Rom.* 13. and *Iudas* a Deuill: men are

apt to ſin, as to ſleepe; and the wilfull abſence of a Paſtour perilous. *Prou.* 29. 18. So as this agreeth with other Scriptures, and the analogie of faith.

Thirdly, handle an Allegorie briefly, and vſe them not too often.

Fourthly, let the vſe and end bee for inſtruction of life; but not for any proofe of doctrine.

Fiftly, let the ancient, graue, and wiſe collect them. It is not a ſafe way for young beginners, not well exercized in the Scriptures, and grounded in the truth. Allegories are delightfull, and therefore you will (as I may ſay) *laſciuire*, ſoone wax wanton immoderately herein, and ſo inſtead of vſing, abuſe the Scripture.

Whence Allegories may bee made.

Allegories may bee gathered diuerſly.

Firſt, from names and ſignifications, as *Beelzebub*, Prince of flyes, the Deuill. Hence this Alle-

Allegorie. As great flyes, but eaſily blowing vpon fleſh in warme weather, infects it, and makes it more and more crawle with gentles; ſo doth the Deuill, by blaſting of our ſoules with ſuggeſtions in time of proſperitie, &c. But note herewith the nature and ſignification, conſider the nature of that whence it is taken (as you ſee from this) and alſo the nature of that, whereunto it is applyed.

Secondly, from hiſtories, taking occaſion from the name, as *Luk.* 8.41.49. *Iairus* ſignifieth one enlightened; hearing of Chriſt, ſeekes to him in hope of helpe; but whiles he is praying, comes the Deuill or his Inſtrument, and interrupts, and would withdraw him to giue ouer; but that *Chriſt Ieſus*, ver. 50. comforts him, and giues him encouragement to beleeue, & ſo forth. In ſtories, where the places ſeem not to afford much matter, there men

men haue accuſtomed to gather an Allegorie, as *Gen.* 27. 14, 15, 16, 17. *Luk.* 19. 2, 3, 4. and *ver.* 29, 30, 31, 32, 33, 34, and 45. and ſuch like.

Thirdly, from thoſe Scriptures where the words haue a ſhew of an vntruth in the letter, and muſt bee vnderſtood figuratiuely, as *Pſal.* 9. 13. which Chriſt, literally taken, neuer did. *Pſal.* 118. 22. *Eſa.* 11. *Matt.* 21. 44. and 4. 12. and ſuch like: where the literall ſenſe ſeemeth to infer an abſurdity, as *Rom.* 12. 20. *Mark* 11. 13, 14 *Luk.* 6. 29, 30. where the matter in the literall ſenſe may ſeem, in regard of the baſeneſſe therof, to derogate from the wiſdome of the Pen-man; whoſe excellencie of vnderſtanding & Calling, cannot but perſwade vs of a farther and more excellent matter then the letter barely intendeth. Likewiſe *Iob.* 4. 35. *Rom.* 13. 11, 12. 1 *Cor.* 3. 12. So many places in the Prouerbs, as *c.* 24 30 *cap.*

cap. 6. 9. *cap.* 9. 1, 2, 3. *&c.* and 25. 16. *Deutr.* 25. 4. All these haue a further meaning then the letter.

Moreouer, where the words be typicall, either in precept, as *Exod.* 22. 18. 19. *Leu.* 12. 23. or example as in *Abraham*, *Gen.* 22. *Iosua*, *Sampson*, *Dauid* and others.

12. *From a Similitude.*

Doctrines from similitudes.

From Similitudes may Lessons bee gathered, and that two wayes.

First, from the drift whereto it is brought, and *then*, from the very Letter and thing it selfe, whence the Similitude is made without regarding the Similie, as if it were a plaine narration, as *Gal.* 4. 1. 2.

An example.

The scope is to shew by the Similitude, that the Law of God makes not free, but keepes in bondage; for it doth with vs as Tutors and Gouernours doe with an Heyre being a childe, euer

euen keepe them vnder as a ſeruant.

The Leſſon from the ſcope is, *That the Law is ſeruitude and freeth not, neither can it more then tutors a child, but is at the fathers appointment.*

From the letter this Leſſon. *That a wiſe and a godly father will bring vp his childe well, though hee bee his onely ſonne and heyre,* vnder Tutors and Gouernours: for wee muſt know that the thing from whence the ſimilitude is fetched, is the ſame in it ſelfe, for which it is brought to illuſtrate another. If the wrath of a King be fearefull, as the roaring of a Lion (as *Salomon* ſaith) then a Lions roaring is fearfull.

This collecting of Leſſons from a ſimilitude, is not onely when it is largely ſet downe, but euen contained in one word by

a

a Metaphor; as when a minister is called a Shepherd, and a beleeuer a sheepe; a wicked man a dogge; wee may note the nature of the thing whence the simily is drawne; and so farre as it may well agree to the thing to which it is brought; apply the same in seuerall properties to it as Doctrines, but then proue them in the application, and make vse thereof.

How to doe in Parables.

How to teach out of Parables.

First, marke the scope, and the lessons thence, and then frō the letter: But yet beware wee gather not lessons from euery thing therein; so many absurdities might follow; neither intended in the scope & spirituall sense, nor in the letter true; as in the Parable of *Dives*, it is said, he speakes in hell, & hath a tongue, which is not true. Many things in Parables may bee supposed, as if it were so, to teach a truth by a feigned thing.

Typi-

Typicall places as Similies & Parables haue also a double sense; literall and spirituall. Many of the chiefest and heads of the Iewes were types of Christ. The Iewes in prosperity and aduersity, their blessings, and curses, and much of their seruice typicall to vs; and therefore double obseruations may bee thence made. And thus much how to gather Doctrine.

4. *What to consider concerning the Doctrine being collected, as is before shewed.*

Foure things to be obserued in a Doctrine propounded.

When the Doctrine is drawn and to propound it & set it well downe, foure things are to bee obserued. First, *the words*. Secondly, *the matter*. Thirdly, *the forme*. Fourthly, *the manner of propounding and deliuering of it*.

First are the words.

First, the wordes of the Doctrine must bee euer deliuered in proper, significant, perspicuous, plaine, vsually knowne words and phrase of speech apt, and

and fit to expreſſe the thing ſpoken of to the vnderſtanding of the hearers without ambiguity. As theſe Doctrines.

Ieſus Chriſt is both God & man. Loue is the fulfilling of the law. The ſoule that ſinneth ſhall dye the death. Mans heart is deceitfull.

Thus to doe, keepe the words and Phraſes of Scripture, the vſuall and common termes of diuinity vſed by Diuines, and our mother the Church of God.

What words to bee auoyded in deliuery of a Doctrine.

Heere then is to be auoyded: *Firſt*, obſcure words darke to the common vnderſtanding which hinder edification. *Secondly*, obſolet words worne out of vſe, or new coyned, eſpecially which may breed error or hereſie, this is no way to bee allowed in Diuinity; for as one well ſaith, *Quicunque in ſacris myſterijs, nouas phraſes fingunt ab eiſdem nouas res fingi; nam mutato dicendi genere, nouum docendi genus introducitur.*

tur. Thirdly, ambiguous termes, leſt either the matter be not vnderſtood, or miſtaken. If any not purpoſely, but either of neceſſity or at vnawares, vſe any obſcure, obſolete, new coyned, or ambiguous words, let him explane himſelfe to take away the obſcurity, the ambiguity, and ſo the occaſion of error or miſtaking.

The ſecõd is the matter.

Secondly, the matter of the Doctrine muſt be true & ſound. 1. *Tim.* 4. 6. wholſome words according to godlines, 1. *Tim* 6. 3. vncorrupt, *Tit.* 2. 7. profitable, *Tit.* 3. 6. The forme of ſound wordes in faith and Charity, 2. *Tim.* 1. 13. Agreeing with the Principles of Religion, of Nature, of common experience with the holy Scripture, as theſe for example.

The dead ſhall certainly riſe againe. This is agreeing with a Principle of our Religion.

Parents haue a true affection

to

to their children. There is a God. The light of nature giueth this, & the inſtinct, the other. *Death is the way of all men.* Common experience telleth vs this. *The wiſdome of God is enmity with man.* The words of Scripture. *A Teachers ill life cauſeth the way of God to bee ill ſpoken of.* This is neceſſarily gathered out of the Scripture. Rom. 2. 24. Theſe doctrines are to bee receiued as truthes.

Three rules concerning Doctrine.

And heere *concerning Doctrine let me ſet downe three rules deliuered by ſome learned men.*

Firſt, that euery Doctrine deliuered in the words of the Scripture, or in the true ſenſe & meaning of them, or is gathered by a good and neceſſary conſequence, the ſame is to bee receiued, as ſound and Orthodoxall.

Secondly, that euery Doctrine re-

repugnant to the expreſſe teſtimonies of Scripture, or to the true ſenſe thereof, or to that which by neceſſary and good conſequence may thence be deducted againſt the Analogie of faith, or that which implies a contradiction in it ſelfe, is to bee reiected as falſe.

Thirdly, that euery Doctrine of Religion, which hath not expreſſe teſtimonie of Scripture, or the true ſenſe of it, or a iuſt and neceſſary conſequence to make it good out of the word, though it bee not repugnant to Scripture, is not of neceſſity to be beleeued, nor hee to be iudged an heretique, which doth not receiue it.

Weake grounds to build a Doctrine vpon.

Then this being ſo, vnſound Doctrines may not bee thruſt vpon a people vpon theſe weak, yea, and falſe grounds, as *mens bare affertions*, though many hold them, though they be learned alſo and holy without good proofe,

proofe, *Decrees of Counsels, the Churches authority, antiquity, vniuersality, consent, old custome, practise of the mighty and great* in place of authority, *carnall reason, a mans owne selfe perswasion, and conceite of the spirit*, without the sound warrant of the word.

Thirdly, the forme of the Doctrine, which is the right disposition thereof according to the rules in reason, as that Arguments agreeing bee affirmed; that contraries bee denyed; that the predicate be not stricter than the subiect; that things to bee conioyned bee not seuered, and so contrarily. The third is the forme.

Fourthly, the manner of deliuering of the Doctrine, which must bee in a short proposition, the shorter the better; the fewer the words bee being proper, significant and apt, the better will it bee conceiued and carried away. And concerning the voyce, it must be audible, yet grauely, deliberately, The fourth is the maner of deliuery.

liberately, and distinctly pronouncing the wordes. There is to bee obserued a different carriage of the voyce in deliuery of a Doctrine, and in the inforcing of the vse by exhortation. The nature of thinges must distinguish the action and pronunciation. To bee loud in Doctrine, and low in Exhortation, or alike in both, is very inconsonant, disgracefull to the speaker, and distastfull to the hearers. And thus much for these foure thinges in the propoūding of the doctrine.

5. Of the confirmation of the Doctrine when it is deliuered.

It is not inough to deliuer a Doctrine; but wee must proue it and confirm the same by reason, except it bee a common Principle, or an vniuersally knowne truth by experience, which none, but mad men will doubt of.

Foure waies to proue a Doctrine.

The proofe of a Doctrine sheweth that the matter thereof is true. *First, from a principle in Di-*

Diuinity. It is a good proofe, when that which is a meanes of the tryall (as before is ſet down) is brought in iuſtly and rightly to confirme the truth. *Secondly, from a Principle in nature* ſometime: now Principles in nature are vniuerſall rules. *Omnibus hoc minibus natura ingenita et nota, quæ ex ſe fidem & authoritatẽ habent;* and need no proofe, yea, ſo neceſſarily true, certaine, and vnchangeable, as neuer to bee doubted of; hence is this ſpeech. *Contra negantes principia non eſt diſputandum:* which Principles are Theoricke or Practicke, *Theoricke* which direct in the knowledge of things, and are for contemplation, as theſe.

There is a God: He is before all things. The cauſe is before the effect. There is but one truth. The ſame body cannot bee in two places at one inſtant time, and many ſuch.

The *Practicke* are, which direct

rect in life and good manners, as,

God is to be worshipped. As wee would that men should doe to vs, so must we doe vnto them. Vertue is to be imbraced and vice to bee auoyded. Iniury is not to bee offered to any man. And such like, which the minde of euery reasonable man readily consenteth vnto.

Thirdly, from common experience and sense, which is euery mans certaine knowledge of the vse, nature, and quality of a thing to bee euer one and the same; as,

That the fire is hot. That where life is, there is sense and motion. Death in time taketh euery man.

This experience vniuersall hath these degrees, sense, obseruation, induction, and so infallibility of the thing.

Fourthly, from consent of other places

places of the Scripture. Thus eloquent *Apollo* deliuered this Doctrine.

That Ieſus was Chriſt. This hee proued by the Scriptures, *Act.* 18.28. S^t. *Paul* taught *that Chriſt ſhould ſuffer and riſe againe*: which hee proued out of *Moſes* and the Prophets. *Act.* 26.22.23.

This proofe muſt neuer bee wanting which is twofold. The firſt is ſentences of Scripture, the ſecond is Examples. Now in bringing any Scripture wee muſt conſider: *Firſt*, that the place be cleere and not obſcure; if any obſcurity bee, cleere it. *Secondly*, let the proofe be in ſenſe as well as in words. *Thirdly*, that both it and the example bee apt for the purpoſe which will appeare by this, that they both will afford directly, or by neceſſary conſequence the ſame Doctrine to which they are brought forth for proofe.

What to do in bringing proofes of Scripture.

An example.

As for example out of *Esay.* 45. 7. I gather this Doctrine. *Whether it be well or woe that befalleth vs, all is from the hand of God*: which is proued out of *Iob.* 1. 21. Out of which place will arise the same Doctrine. Out of *Tit.* 2. 14. I gather, *That though all the earth bee the Lords, yet some are onely his peculiar people.* Heereto consenteth *Deut.* 7. 6. & 14. 2. which places will afford the same Doctrine out of them.

One, two, or three testimonies are enough with the repetition of the ground of the Doctrine, out of the present place in hand sometimes; by two or three witnesses euery truth is confirmed: If there bee not occurring any pregnant place; then such as afford the proofe by a necessary consequence. Heere note, that in the Doctrines setting out the acts

acts of God in either mercy, or iustice, or truth of his promise, or in any practicall Doctrine teaching any duty of man to God, to his neigbour, to himselfe, or setting out the nature of the wicked, or the properties of the godly, and so forth, pregnant examples are very good proofes; as for instance, these doctrines.

God often grieuously afflicteth his children. Besides sentences of Scripture, these examples may bee produced: Israelites in Egypt, *Dauids*, *Ieremiahs* afflictions, and may also bee inlarged. *Godly take to heart the Churches calamity*, as *Nehemiah* and *Esdra* examples doe shew. *A wilfull transgressour cannot indure reproofe.* Example in *Amaziah*, *Ieroboam*, *Achab*, *Ioash*, *Herodias*, and others. To these proofes if hee be furnished with them, and the Audi-

tory able to conceiue of them, and especially hauing also to deale with Aduersaries which stand vpon them; let him adde the *testimonie of Fathers*, and *famous Diuines*, *Decrees of Counsels*, *consent of Churches*, the *sayings of the Heathen and their practise* in moralitie, and duties of common honesty, the *confession of Aduersaries*. But in a common Auditory and Country congregation, there is lesse neede of them: Elswhere, as is aforesaid, hee may more profitably vse them, prouided alwayes that *Hagar* outbraue not her Mistris *Sarah*, much lesse challenge precedencie of her, or contest with her, but carry her selfe as an handmaid and as an attendant on her. *Sacra enim sunt, etiam qua sacris seruiunt.* Those who offend this caution are most deseruedly to bee taxed; for in effect they make man to bee more in esteeme and credit than God,

The Churches voice is a good witnesse. Esa.44.8.

God; but diuine wiſedome in the holy Scriptures, is truely honoured of all Gods people, who giue more credit to one ſentence of Scriptures truely alleadged, than to all the ſayings of all men not agreeing with it; for let God bee true and euery man a lyar, as the Apoſtle ſpeaketh. And thus much for the proofe of Doctrine.

Of giuing reaſons of a Doctrine.

The Reaſon, whether it bee one, two, or mo, differs from the proofe; the proofe auoucheth the Doctrine to be true; the reaſon ſheweth vs alſo why that is ſo, which is deliuered in the doctrine.

Examples.

As for example, *Prou.* 15. 3. *The eyes of the Lord are in euery place beholding the euill and the good.* This is the doctrine of the Text. Places for further proofe conſenting herewith are theſe. *Heb.* 4. 13. *Pſal.* 33. 13. 14. *Ier.* 16. 17. *The reaſons*; for the nature

ture of God is infinite, and so euery where present. *Ier.* 23. 24. Another example. *Gen.* 6. 3. Hence this Doctrine may bee collected from the Text. *God doth not destroy the wicked as soone as their sinnes deserue destruction.* This may bee proued by daily experience, and also from many other Scriptures, giuing vs examples of his patience, as to Iudah & Ierusalem, 2. *Chron.* 36. 15. 16. to Ephraim *Esa.* 7. 8 and many others. The reason of this forbearance is: *First*, for safety of the godly, *Gen.* 19. 22. *Mat.* 13. 29. *Secondly*, to giue them space to repent, *Reuel.* 2. 21. to see whether they will become better, *Luk.* 13. 8. *Thirdly*, because their sinnes are not come to the full, *Gen.* 15. 16. By these Examples wee plainly see an apparant

rant difference betweene proofes & reaſons of a Doctrine.

This giuing of reaſons is to compleate the vnderſtanding of the hearers in the Doctrine, and to aſſure their perſwaſion of the equity thereof, and ſo make them more ready to receiue it, and more ſtable in beleeuing it. Therefore as the Apoſtles proued their doctrines, as hath been ſhewed; ſo they confirmed the ſame by reaſons.

Rom. 8. 6. Where the Doctrine is. *That to be carnally minded is death*; the *reaſon* which hee giueth is, becauſe the carnall minde is enmitie againſt God, 1. *Cor.* 2. 14. The doctrine is: *The naturall man receiueth not the things of the Spirit of God*: His *reaſons* are: *Firſt*, becauſe they are fooliſhneſſe to him. *Secondly*, becauſe they are ſpiritually diſcer-

ned, which ſpirituall diſcerning hee wants: Thus wee haue Apoſtolicall authority for this manner of teaching.

The reaſon of a Doctrine may bee fetched out of other Scriptures, which is moſt excellent when a reaſon is made to our hand by the holy Ghoſt.

Examples. As for example, let this bee the Doctrine: *God will make his ſeruants acquainted with his will*: the proofe is *Gen.* 18. 18. one reaſon is there in *verſ.* 19. becauſe the Lord knoweth that they will teach and command others to practiſe the ſame; another reaſon is, *Math.* 13. 11. Becauſe to them it is giuen to know the myſteries of the Kingdome of God. So alſo this Doctrine: *Chriſt after his reſurrection aſcended into heauen.* The proofe is an

an Article of our Creed: the Scripture alſo auoucheth it *Act.* 1. There *Stephen* ſaw him. *Act.* 7. 56. The *reaſons*, why hee was to goe thither. *Firſt*, for expediencie, and for the churches benefit, that the comforter might come. *Ioh.* 16. 7. *Secondly*, for the future vtility to prepare a place for his, *Ioh.* 14. 2. for theſe reaſons muſt wee make diligent ſearch in Scripture; in theſe is life and power without gaine-ſaying.

How to giue a reaſon of a Doctrine.

When wee haue none ſuch made to our hands (that we can remember) then may wee draw ſome our ſelues from the Doctrine Logically, and to doe this wee muſt conſider of the ſubiect and predicate of it, or the Antecedent or conſequent, and marke what relation one hath to another, whether *conſentanea*, or *diſſentanea*, whether cauſe and

effect, ſubiect, adiunct, or any other topick place, and ſo thereafter make the reaſon, which reaſon muſt bee the *medius terminus*, in a Categoricall Syllogiſme.

Examples. As for example. This Doctrine. *Preaching is neceſſary to a Church planted.* The reaſon is becauſe it is *cauſa conſeruans* of the Church to make vs grow therby: This may be framed into an Argument thus. That which cõſerueth the Church planted is neceſſary. Preaching cõſerueth the Church planted. Therefore Preaching is neceſſary to a planted Church. To confirme the truth more ſtrongly, a proofe of Scripture may be brought for the reaſon, as 1. *Pet.* 2. 2.

Another example. Let this bee the Doctrine. *The deuiſes of the wicked againſt the godly*

godly cannot hurt farther then God will. The reaſon: *Firſt*, becauſe God can deſtroy their counſells, and bring their deuiſes to naught. *Pſal.* 33. 10. *Secondly*, becauſe God is preſent euer with his. *Eſa.* 8. 9. 10. *Zeph.* 3. 17. Thus wee ſee the reaſons very pregnant, and the proofes of Scripture for the ſame.

And ſo much for this Chapter concerning a Doctrine, what it is, how to gather it, how to propound it, how to proue and confirme it.

CHAP.

CHAP. IIII.

Of the vse of Doctrine, and how manifold it is.

VVHen the iudgement is informed by Doctrine, the vse must bee made to gaine the affection. These two cannot in nature bee seuered, yet are they in themselues distinct. That precedes, this euer followes; the one is for the vnderstanding, the other is for the will, both for the bettering of the soule, and to build vs vp in the way of life.

What an vse is.

The vse is a necessary conclusion drawne from a Doctrine, thus.

Faith iustifieth. Therefore *euery one that wil be iustified, must beleeue.* So from this Doctrine. *Gods chastisements are tokens of his loue.* Therefore *should wee not bee offended at them.*

Now

Now to know how ſoundly the vſe is concluded from the doctrine, let vs frame the Doctrine and Vſe thus into a Syllogiſme. *Tokens of loue none ſhould be offended at. But Gods chaſtizements are tokens of loue.* Therefore *ſhould wee not bee offended at them.* We ſee here, that looke, how the doctrine is deducted from the Text, as before is ſhewed, ſo the Vſe is deducted from the Doctrine.

When the vſe is to be deliuered, ſeeing proofes and the inlarging of them, and the reaſons giuen for ſtrengthening of the doctrine, take vp ſome time, let the doctrine bee briefly firſt called to minde, in theſe forme of ſpeeches, or the like. *Wee ſee the truth and equitie of the doctrine,* and then name it, or thus. *Seeing the truth of this doctrine* (and here name it) hence followeth this or that vſe; for ſo ſhall the memory of the hearer bee much holpen

holpen, and the vſe made of the doctrine better diſcerned, and ſo will more worke vpon the conſcience.

Vſes are foure-fold.

The vſes which may be made of doctrines, are principally theſe foure: *The Vſe of Confutation, Of Inſtruction, Of Reprehenſion*, and *Of Conſolation*, as they be ſet downe in 2 *Tim.* 3. 16. *Rom.* 15. 4. Exhortations and Dehortations are Appendices to theſe.

1. *Of the vſe of Confutation.*

Why this vſe is in the firſt place.

The vſe of Confutation is in the firſt place, becauſe if the truth deliuered haue any aduerſaries, they muſt be confuted firſt: for, where the doctrine is gaine-ſaid, there no other vſes can be made; till it bee approued, and the errours or hereſies be ouerthrown. This Vſe is a ſolid reaſoning for the truth, and the ouerthrowing of the opinions held againſt it, contrary to the truth of Faith, or contrary to the truth for practiſe, and the errors in both contradicting

tradicting either kinde of doctrine. And this is a Miniſters duty: Our Sauiour vſed it, *Mat.* 5. and 6. and 15. and 22. So the Apoſtles, *Acts* 9. 29. and 18. 28. And S. *Paul* requireth, that a Miniſter bee able to conuince gaine-ſayers. *Tit.* 1. 9. And to doe this, hee muſt haue knowledge of controuerſies, and what errours or hereſies bee held contrary to the truth, and bee alſo well read in them.

A Miniſter muſt bee well read in controuerſies, to bee able to confute an aduerſarie.

An errour may be thus confuted: *Firſt*, from ſome principle of Diuinity, or of Nature and common experience. *Secondly*, from plaine and expreſſe Texts of Scripture, or by neceſſary conſequence from the ſame. *Thirdly*, from Counſels. *Fourthly*, from the Fathers, interpreting ſo theſe Scriptures, which wee alledge, or from their aſſertions deliuered vpon the poynt in hand. *Fifthly*, from Lawes Ciuill, Canon, Common, and Municipall.

How an error may be confuted.

cipall. *Sixtly*, from testimonies in all ages. *Seuenthly*, from the Confession of the Faith of Churches. *Eightly*, from the aduersaries themselues, and that two wayes: *first*, in bringing such of their side, as hold with vs, especially such as bee of note among them, contradicting so one another: *secondly*, in shewing how some one or moe of the generall Tenents held by both vs and them, doe ouerthrow them. *Ninthly*, from the opinion it selfe, which they hold, obseruing therein, how a contradiction is in it, ouerthrowing it selfe, and so is absurd. *Tenthly*, from the discouery of the weake and false grounds whereon they build, as these, *bare opinions* of men, *old custome*, *Examples of many*, *deceiued Counsels*, *forged Testimonies*, *Testimonies of Fathers mistaken, or misconstrued*, *pretended vnwritten Verities and Traditions Apostolicall*, *Apocryphall bookes*, *erroneous translations*,

Ten waies by which the aduersaries vphold their errours.

ſtations, or from the *abuſe of the Scripture*, alledging words without the ſenſe, or part of a ſentence for the whole, or by adding to ſomething. For by theſe ten wayes doe the aduerſaries ſeeke to vphold their falſe and wicked aſſertions, which being diſcouered will ouerthrow them. Wee ſee here, by what wayes and meanes the aduerſary may bee confuted. How many to vſe, or how few at a time, I leaue to the wiſdome of the Teacher, according to the neceſſity of the matter, the occaſion of the time, place, and perſons. In a common Auditory and daily Miniſtery the firſt two may ſuffice.

When the falſhood is thus confuted, and the truth maintained: then is the Miniſter, firſt, to fall to exhortation, and here, to exhort two ſorts; *firſt*, thoſe which haue the truth to a conſtant profeſſion ſtill of the ſame, and this may hee doe by theſe motiues;

Exhortation to follow the defence of truth, and confutation of error.

Two sorts to be exhorted; what motiues to be vsed.

motiues; *First*, from the excellencie of truth it selfe, and profit thereof in generall: *Secondly*, from the necessity of holding the present truth propounded: *Thirdly*, from the benefit and fruit thereof to a mans owne soule: *Fourthly*, from the danger in giuing way to any errours: *Fifily*, from the difficulty to bee reclaimed from errours: and here examples of obstinacie in Heretiques and Schismatiques may be produced. With these, or such like reasons, may the exhortation be pressed.

Secondly, to exhort those to embrace the truth, which yet haue not made profession of it, from the necessity, and from the vtility thereof.

After exhortation, must follow the dehortation.

Hauing ended the exhortation then is he to fall to the dehortation, to draw out such as be in the contrary errour, whether they bee such as haue beene bred vp in it, or such as haue apostated from

from the truth, and falne into it. His endeuour must bee to strike feare and terror into their harts, by mouing them to consider: *First*, of the euill of an erroneous iudgement in it selfe: *Secondly*, the euill it brings vpon the conscience, in misleading it: *Thirdly*, of the absurdity, or beastlinesse of the opinion: *Fourthly*, of the mischiefes, or inconueniences which might arise, or haue risen from it, to others, or the like, and here giue instances: *Fiftly*, what other errours it breeds, or nourisheth: *Sixtly*, the odiousnesse of men, found obstinate in errours and heresies, how they are to bee auoyded: *Seuenthly*, what lawes of the Church, and statute lawes are against them, and how they bee liable thereby to great misery corporally. And here must these, or the like reasons, bee vehemently pressed against Apostates, which haue forsaken the truth; and their dangerous

The arguments to bee vsed in the dehortation.

dangerous estate, and how inexcusable they bee. Yet herewithall shew them the way, how they may get out of this errour. *First*, by abandoning their owne will, their owne conceit, that pride and obstinacie may bee rooted out, which commonly accompany heretiques & schismatickes: *Secondly*, praying heartily for the guidance of Gods spirit: *Thirdly*, they must vse the best meanes: First, the searching of the Scriptures, as the Bereans, and to try the Spirits. Secondly, to lay the opinions both of the truth & of the error to the Analogie of faith, & consider wch of either agreeth best with it. Thirdly, to confer with godly learned in all humility. Fourthly, to live well, for Christ promiseth to such as do his will, that they shal know it. *Ioh.7.17.* This being done, let the conclusion be with hope of comfort & ioy. And thus much briefly for the vse of cõfutation.

The meanes to be vsed, which may bring men from errour and wickednesse.

Yet

In handling a controuerſie, not to wrong the aduerſe party, and how hee may auoid it.

Yet, before I end this, two things let mee heere ſet downe: *Firſt*, that hee deale faithfully and doe no wrong in contending with an Aduerſarie, which that hee may doe, hee muſt obſerue theſe things.

Firſt, let him lay downe the errour truely and briefly in perſpicuous and plaine tearmes in their owne wordes, and in their owne ſenſe and meaning, as either they acknowledge it, or as their beſt approued Writers interpret the ſame, if any obſcurity bee in it, or ambiguity, for by this ingenuous dealing all occaſion of cauilling is taken from the aduerſary, and ſo, as it were louingly inuited to take vp the defence of his owne cauſe, or at the very beginning to yeeld to the truth.

Secondly, hee muſt when hee hath layd downe the errour fully and plainely, beware of ag-

aggrauating it, by making it greater than it is, or by running vpon the person with virulent speeches; for such courses doe enrage the aduersary, doe blinde his vnderstanding, from beholding a sound confutation of his errours, and make him also more obstinate.

Thirdly, hee must yeeld to euery truth which the aduersary holdeth, and euen in that, as far forth as any truth is in it, to grant it, euer shewing consent, as farre as possibly we may goe. For this will plainely tell him, that wee loue the truth; that wee contend not of set purpose, nor wilfully dissent from him, which may procure better respect from him, and gaine somwhat his affection, and so prepare him the better to hearken to the truth.

Fourthly, where the dissent of necessity must bee, there set it apart, and onely against that dispute, and manifest it to be an er-

rour,

rour, and the contrary thereto, to bee the truth. And thus proceede after the confirmation of the truth: *first*, answer their obiections against our reasons for the truth: *secondly*, ouerthrow their reasons, which they giue to maintaine the error: and *thirdly*, answer the obiections, which they doe make to our reasons against their opinions, to giue full satisfaction, if it may be.

Caueats to be obserued, before we enter into a controuersie.

The second thing is, what caueats are to be obserued before a Minister, doth enter into any great poynt of controuersie. The *caueats are foure*.

The first Caueat.

First, let none fall to conuince errour, except by extreme necessity they be vrged thereunto, before they haue for some time deliuered a certaine truth, and catechized the people. It is a preposterous course, comming to an ignorant people and superstitious, as most ignorant persons be, to beginne forthwith to handle contro-

controuerſies; it breeds contention, it makes the common ſort (who cannot iudge what is ſpoken for, or but obiected onely againſt the truth to be anſwered, for further cleering of the truth) to thinke the Preacher teacheth contrary things, and to ſpeake hee knowes not what. It were better to beare with many things (yet in the meane ſeaſon, it is fit to tell them, that he would gladly informe them, wherin they erre, but for that as yet they are not able to beare what he would vtter) till they be taught the principles plainely and diligently, and after a familiar manner; winding the truth into them at vnawares, as it were, without controlment of their ignorant cuſtomes and manners for a while. S. *Paul* was ſome time at Epheſus, before he cryed openly out of the Idoll *Diana*.

The ſecond Caueat.

Secondly, herein let none meddle farther, when they beginne, then

then may benefit the hearers, and themſelues well able to deale with. It is good to raiſe vp no more ſpirits, by ſhewing the arguments of the aduerſary, then may bee cunningly coniured downe againe; leſt in ſeeming either to withdraw, or to keepe any from errour, ſuch ſhould confirme men therein, and put words into their mouths, to ſpeake againſt the truth before vnknowne to them. A fooliſh Merchant is hee, who will ſo much make mention of other mens wares, as that hee thereby, though not intended, ſhould ouerthrow his owne market. He is foole-hardy, that will challenge another into the field, bring him out weapons, and himſelfe without skill to ward off, and ſo letting himſelfe bee beaten with that, which hee brings. Controuerſies require ſharpneſſe of wit, and ſome cunning to finde out Satans ſophiſtry.

ſtry. Young Cockerils that beginne but to crow, may not ſet vpon the great Cockes of the Game. There be many nouices, who haue ſcarce learned the A, B, C, in Diuinity, ignorant in a manner of the common principles of Religion, yet in theſe dayes will be medling with the chiefeſt controuerſies; ſome crowing againſt the ſophiſticall *Bellarmine*; ſome billing at that profound and iudiciall Interpreter *Caluin*, audaciouſly controling him, and fooliſhly deſpiſing his incomparable learning and skill. Some running into the troubleſom poynt of Diſcipline, when hardly they know, what the name meaneth; beleeuing what they heare: but ſaying nothing what they ſee themſelues iudicially. A better way were it to let them alone, till men bee growne in iudgement, & able to ſpeake in theſe things profitably and learnedly; and then alſo to proceed

proceed wisely and moderately; and in the meane time, to bend our wits to such things, as tend more to edification, and building vp men in the common saluation.

Thirdly, let vs beware wee call not vp, or once mention, old, dead, and by-past heresies, out of all mens memories; this were but to keepe in minde, what were better buried in obliuion, neither deuise any new, which are not held, which were so to fight with our owne shadow, and to vtter lyes, and offend against charity by slander; a wicked practice of the Papists against vs, and some of our owne brethren amongst our selues. The third Caueat.

Fourthly and lastly, in confutation of any errour, let these things bee looked vnto, for the better warrant. *First*, that the Text doe occasion it by good consequent, or directly speake against it; that wee seeme not to The fourth Caueat.

delight in controuerſies, arguing a vaine contentious ſpirit. *Secondly*, that it be ſuch a one, as at that time is abroad, or forthwith is like to come forth, and alſo dangerous to the Church. *Thirdly*, that alſo it bee neceſſary to bee mentioned and confuted before that Auditorie; and then alſo very conueniently. *Fourthly*, that it bee expedient to the edification of thoſe hearers preſent. It is altogether a fault, to ſpend in countrey and rude aſſemblies, the whole time, or moſt part of the Sermon, in ſome poynt of controuerſies; as ſome vſe to doe, without ſuch iuſt occaſion, or ſome ſo neceſſarie a cauſe. Theſe ſpirits benefit a little their Auditorie, and breed more contention then conſcience. And thus much for Redargutiue Vſe.

What Inſtruction is.

2. *Of the Vſe of inſtruction.*

This Vſe is a practicall concluſion drawn out of a Doctrine, to

toe doe ſome Chriſtian duty of holineſſe towards God, or of righteouſneſſe towards man, or of ſobriety towards a mans ſelfe. Here is required in a Miniſter, knowledge of all Chriſtian duties to God and man, and the knowledge of the principall duties of men, in their ſeuerall and particular callings, that ſo hee may bee able to inſtruct them in the right courſe of their Vocations. As the Scripture affords plaine doctrines, proofes for them, and reaſons to confirme them; ſo it helpes vs with Vſes of inſtruction.

What is required herein of a Miniſter.

As for example, Doctrine. *God is a ſpirit.* Ioh. 4. 24. Vſe. Therefore, *muſt wee worſhip him in ſpirit and truth.* Ibidem. Doct. *Wee know not the day, neither the hower when the Sonne of man commeth.* Matth. 25. 13. Vſe. Therefore, *Watch and pray.* Ibidem.

Scriptures afford vſes of Inſtruction.

Doct.

Doct. *Nothing after plentifull feeding is to be lost.* Ioh. 6. 12. Vse. Therefore *must we gather vp the fragments that remaine*, ibidem. Doct. *The harueſt is great, but the Labourers are few.* Matt. 9. 37. Vse. *Pray* therefore *to the Lord of the harueſt, to ſend forth Labourers into his harueſt.* ver. 38.

Infinite are the examples in Scriptures of this kinde; which Doctrines and Vſes gathered into heads, and placed alphabetically in a booke, to which if the Doctrines and Vſes of a mans owne gathering, or collected of others, be brought, great profit would ariſe thereof. But that we may not miſtake, though I haue brought places of Scripture, where the Vſe is with the Doctrine; yet wee muſt know, that Doctrines may alſo bee in one place, and Vſes found in other places; as,

This

This Doctrine, Psal. 19. 7. *The Law of the Lord is perfect.* The Vse is in Deut. 12. 32. Therefore, *Whatsoeuer I command you, take heed, you doe it; Thou shalt put nothing thereto, nor take ought therefrom.*

To obserue these vses, there is required more paines and more wisdome to find them out, being so in seuerall places.

If such Vses bee not at hand, wee may deduct them from the Doctrines our selues; as these examples shew.

Doct. *God is our Father.* Vses. Therfore, *Reioyce in his loue.* Therfore, *Let vs honor him.* Mal. 1. 6. Doct. *Christ Iesus is the onely Mediator between God and vs.* Vse. Therfore, *Let vs make him our onely Intercessour.*

From practicke Doctrines in Ethicks, Oeconomicks, Politicks, and Ecclesiasticks, the Vses

of inſtruction will eaſily ariſe, as thus,

Doct. *Inſtice giueth euery man his due.* Vſe. Therefore *to bee held iuſt, giue euery man his due.* Doct. *Seruants are vnder the command of their Maſters.* Vſe. Therefore *muſt they be content to be commanded, and learne alſo to obey.* Doct. *Kings are Gods Vice-Gerents.* Vſe. Therefore *muſt they rule for God, and let vs honour them, and for conſcience ſake obey them in the Lord.*

Euery doctrine comprehending a duty, whether the generall of euery Chriſtian, or particular of any condition and ſtate of life in ſpeciall callings, will afford eaſily the vſes of inſtruction; as thus,

Doct. *Chriſtians are warriours.* Vſe. Therefore *muſt we get our armor.* Eph. 6.13.

Wee muſt quite our ſelues like men. 1 Cor. 16. 13. Doct. *Euery ſound Chriſtian loueth one another heartily.* Vſe. Therefore *if wee bee ſound Chriſtians, as wee profeſſe to be, let vs heartily loue one another.*

Doctrines from examples of godly practices, will yeeld vs theſe plentifully, as thus from *Daniel.*

Doct. *A godly ſtateſ-man will take time to ſerue his God.* Dan. 6. Vſe. Therfore *let ſuch as bee great in the world, follow Daniel herein, if they would bee held religious and godly.* From S. *Paul.* Doct. *A good man will beware of offending a brother in an indifferent thing, though his authority bee great in the Church.* 1 Cor. 8. 13. Vſe. Therefore *muſt wee carefully auoid offences.* Frō *Abraham.*

Doct. *Good gouernours of families will instruct their children and houshold.* Gen. 18. 19.

Vse. Therfore *should we that haue charge of a family, imitate Abraham herein.*

Hauing gathered the Vse, a Minister is to come to the exhortation; wherin note *foure things to be obserued of him.*

First, whom hee is to exhort; and these be two sorts: first, such as doe practise the duty, to perseuere: and then such as doe not, to set to it, and to make conscience of it.

Motiues to be vsed, in perswading to the practice of any duty.

Secondly, he must consider of the *motiues* to perswade and draw them to the practise, and to continue therein, such as these.

First, the Word of God commanding, or exhorting to the same.

Secondly, the Law of Nature, found in the writings of the Heathen, imposing the same.

Thirdly,

Thirdly, the examples, first of *Iesus Christ*, of God himselfe, then of practices of holy men out of Scripture, the practice of the Godly, gathered out of Ecclesiasticall Histories, Chronicles, or other writings of Christians; the practice of Heathen, in matters of Morality, in Ethicks, Politicks, and Oeconomicks, as farre as they agree with Scripture and common honesty. For the Law they haue in their hearts, and doe the things contained in the Law. *Ro.* 2. And here, for further pressing the duty, the dumbe creatures may bee brought in, which haue some shadowes of vertues in them, to moue men vnto well-doing.

Fourthly, the promises of God to such, both temporall and eternall, made to the perfor-

performers of such duties.

Fifth, the examples of Gods blessings, powred out vpon such, according to his promises.

Sixthly, the punishments of God, for neglect of doing our duties, with examples for neglect of lesse duty.

Seuenthly, the equity thereof, it is that by our profession we be tyed vnto, and Iustice requireth at our hands, as due vnto others, so for their sakes to doe it, if not for our owne, and so the necessity layd vpon vs to doe it. *Paul* sayd, necessitie was layd vpon him to preach.

Eightly, the effects therof, the vse and fruit, how it will redound to Gods glory, how beneficiall to others, and how we our selues may reap inward comfort, praise of a good name, and outward

ward profit perhaps, and with all this benefit, that the practise of vertue keepes from the contrary vice.

Ninthly, the easinesse to doe it, if wee would endeuour it through Gods blessing.

Tenthly, the euils which may ensue to Gods dishonour, to our owne persons, to others, to the Church, commonweale, to our owne household and so forth in neglect thereof.

Eleuenthly, the comparing it with greater duties, which wee doe owe, and haue performed, doe performe, or ought to performe, with examples of godly men in Scripture or elswhere, what great things they did and suffered willingly for so doing.

Twelfthly, Similitudes which may bee taken from persons, things and actions to explaine the necessity, the equity

equity and easinesse of the practise vrged, & also they serue to win the hearers by such euident demonstrations. These will draw an assent to the Parable being propounded in the third person, and will cause them to giue sentence at vnawares vpon thē selues, which being then wisely applyed, will greatly strike the heart; all which wee finde true in that of *Nathan* to *Dauid*. Saint *Chrisostome* vsed in his Sermons many similies, by which hee taught, delighted, and much moued the Auditory; and Christs Sermons were full of Parables. Heere note that the similies bee not farre ferched, and so darke and obscure, beyond the capacity of the Auditorie; no such vsed in holy Scripture.

Third-

Thirdly, in pressing this duty a Minister must consider how to moue and gaine the affections, and the hearets to a loue and desire to doe the duty, and to doe this.

How a minister is to labour vpon the affections, and what hee must doe to moue his Auditory.

First, let him bee moued in himselfe with compassion towards them, with loue & ioy in their spirituall welfare, and with sorrow for their sinnes, and feare of their damnation.

Secondly, hee must rule well his voyce with the carriage of his right hand and eyes, not stage-like, not in a foolish fantasticke affectation, not onely after the rules of Art as Rhetoricians were wont to doe; but after the inward grace of the heart, according to his owne true loue, ioy, compassion, hatred of ill, desire of well-doing, sorrow for sin, feare of God, and feeling of the affliction

affliction of conscience. If such a man haue vtterance and voyce, with good matter, and sound reasons: Oh, how forcible shal his words bee! how full of power in the hearts of the hearers! Hee will speake with authority, and by Gods assistance preuaile greatly with the people, if not to the conuersion of all; yet to the binding of most to an outward ciuill behauiour.

Thirdly, hee must pickle out of the former motiues some of the weightiest and most perswasiue, as the consideration of the time, the place and persons may guide him therein, and these enforce & enlarge especially these: *First*, the commandement of God, from the power of the commander, the equity of the commandement, the blessing to the obseruers, the curse

curſe to the tranſgreſſors; how in obeying it wee bee in his ſeruice, what a grace it is that hee will vouchſafe to command vs, & ſo forth. *Then*, the examples of ſuch as practiſe it, what perſons, man, woman, old, young, Chriſtian or heathen: Of what condition, rich, poore, learned, vnlearned, high, low; when and at what time, what grace it is to them and ſo forth, with an application to the preſent Auditory, with a compariſon as farre as wee may. *Thirdly*, the bleſſings of God, who plentifully doe follow the godly, ſometimes outward, but euer inward, and the benefit of the eternall bleſſing. *Fourthly*, the puniſhments vpon the neglect of duties, vpon whom, in what manner, how long, with a compariſon of ſuch duties to this

this vrged, as being perhaps farre leſſe in mans iudgement. Theſe foure are commonly the moſt weighty, and will moſt worke vpon the minds of men, & therefore the moſt to bee ſtood vpon in the Exhortation.

Of the vſe of figures of Rhetoricke, and which of them a miniſter is chiefly to vſe.

Fourthly, hee muſt make vſe of the figures of Rhetorick, eſpecially of theſe eight, which haue an incredible power of attraction, & pulling to them the affections of hearers, if they bee well managed, ſtill from the grace of the heart, and by good iudgement brought in aptly in their due places. The Figures are theſe.

Exclamation, but this not too often, nor too vehement with *Stentors* voyce; but then, when either the excellencie of a thing, the greatneſſe or ſtrangeneſſe thereof requireth it: as *Eſa.* 1. 2. *Ier.* 22. 29.

Inter-

Interrogation; made vpon occaſion of time, place, and perſon, from the matter in hand, and the reaſons vſed; it is in much vſe in the Scripture; it enforceth the cõſcience to anſwer; it makes the hearers iudges of the matter, and ſo cauſeth them wil they, nill they to goe on with the ſpeaker.

Compellation, which is a calling vpon the hearers, to a conſideration of the thing ſpoken; this ſtirreth vp attention, and fetcheth in again wandring thoughts.

Obſecration; this is making of requeſt to the hearers in things hardly yeelded vnto, intreating the Auditory to yeeld ſomthing for their good; this argueth loue and humility, it winneth from the hearers by meekeneſſe and aſſent; but this is not to be vſed; but when the matter hath beene well beat vpon before, and enlarged ſo ſufficiẽtly as they cannot deny ſo reaſonable a requeſt made

made so earnestly for their owne benefit.

Optation; when wee fall to wishing, to declare our desire and good will towards them; it procureth good will.

Prosopopeia; the feigning of a person; when wee bring in dead men speaking, or our selues doe take their persons vpon vs, or giue voyce vnto senselesse things, as *Rom.*8. this is very patheticall and moueth much, if it be rightly handled.

Apostrophe; which is a turning of the speech suddenly to some person or thing from that which wee speake of; it is to bee vsed in great matter, as speaking of Churches calamities, wee must forthwith turne our speech to Christ, to respect his spouse; or speaking of mans disobedience, wee might turne our speech to the earths obedience to condemne him.

Lastly, *Sermocinatio*, or *Dialogismus*;

logiſmus, which is, when a queſtion is made, & forthwith readily anſwered, as if two were talking together; this figure. S^t. *Chryſoſtome* vſed much, but much more S^t. *Auguſtine*, it ſtirres vp attention, and makes the matter manifeſt with delight; this our Sauiour vſed, ſpeaking to the people of *Iohn Baptiſt*. Many more there are, but theſe are moſt in vſe. And thus much of the vſe of inſtruction.

The *fourth* and laſt thing, which a Miniſter is to doe (hauing thus preſſed the duty) is to ſhew them the meanes which they muſt vſe. *Firſt*, to ſuch as are not practitioners how they may come to bee doers; and heere firſt, ſhew what the meanes are, as dayly and reuerend reading the Scriptures, feruẽt prayer, holy meditation, preſſing of our owne conſciences with the word of God, looking vpon the good

good examples of others, and auoyding the hinderances thereto. *Then*, perſwade to the meanes from the eaſines, from the hope of Gods aſſiſtance promiſed to ſuch as labour to doe well, from the examples of others and their good ſucceſſe therein, or in the like and ſo forth. In the next place, hee muſt ſhew the meanes to ſuch as are practitioners, how they may continue as by prayer, daily practiſe, frequenting the company of the godly, auoyding the fellowſhip of the vngodly, & ſuch like. And thus much for the vſe of inſtruction.

3. *Of the vſe of Reprehenſion.*

This vſe is a reproofe of ſinne either of omiſſion or of commiſſion, of what nature and kind ſoeuer, as of ignorance, of truth, whether ſimple or wilfull, of vnbeliefe reiecting truth, of obſtinate vpholding error, hereſie, or ſchiſme, of vice and prophaneſſe. This vſe doth not onely

arise from a doctrinall proposition, as thus,

Doct. *The chiefest graces is loue, 1. Cor. 13. Vse.* This reproueth those which boast of knowledge, faith, hope, & such like, and yet make no conscience of the duty of loue: or thus. Doct. *The soule without knowledge is not good, Prou. 19. 2. Vse.* Therefore such as seeke not knowledge, and such as refuse it, are iustly reproued for their folly and wickednesse; but also from the contrary to the vse of instruction; as thus. Doct. *A man fearing God will shew pity to his friend in aduersity, Iob. 6. 14. Vse of instruction.* Therefore, as wee feare God, shew compassion to our friends in affliction: this wee see our duty. *Vse of reprehension.* If this bee so, then they are iustly blamed, they deserue reproofe

The vse doth arise from a doctrinall proposition.

And from the contrary to the vse of instruction.

reproofe, and are to be condemned who doe neglect their friends; who turne to bee their enemies, and increase their misery, as too many in this false age doe.

What a Minister must know to bee able to make this vse.

This vse of reproofe hath warrant in the holy Scriptures, from the Prophets, from Christ, and his blessed Apostles, as wee may see euery where in the Bible, *Esay* 1. & 5. *Ier.* 2. & 9. *Ezech.* 8. & 13. *Hosea* 1. & 2. & 4. *Amos* 4. *Mat.* 23. *Act.* 2. 36. & 3. 14. 15. & 13. 10. 1. *Cor.* 5. & 15. 34. *Reu.* 2. & 3. A minister to vse this, must know the sinnes, wch cleaue to mens natures, the sins wch cleaue to mens callings, the sinnes of the times, to be able to lay them open, & to reproue them iustly.

How to proue a sin to be a sin.

After the collection of the vse thus, if any may bee thought to call into question the sin reproued, whether it bee a sinne or no,

no, it shall not be amisse to cleare that, and to proue the same to bee a sinne by some of these wayes following.

From the definition of sinne, by some commandement forbidding it, dehortation disswading from it, by the opposite vertue, or duty imposed, by threats against it, by examples of some so confessing it, by some punishment inflicted, by an accusation or taxing of any for it, by these proofes it may bee manifested to bee a sinne.

Heere it shall not bee amisse in reading the Scriptures to note the sinnes, as one shall find them, & gather them into heads according to the commandements, that so a pregnant proofe may bee brought against that euill wch in the reproofe is found fault withall.

The sinne being made mani-

feſt, hee is to come to the dehortation, and here diſſwade ſuch from it as liue therein, or forewarne ſuch as bee ready to fall thereinto. The reaſons to withdraw them are theſe.

What reaſons to vſe to draw from ſinne.

Firſt, Gods prohibition by the negatiue commandement, or dehortation.

Secondly, the light of nature in heathen, common equity, common honeſty.

Thirdly, examples of the godly oppoſing it, or hauing fallen repenting of it. The Heathen abhorring it; yea, and the dumbe Creatures by naturall inſtinct.

Fourthly, the ill fruits and effects thereof, to a mans ſelfe, to others at home, or abroad, in name, eſtate, body, yea, and life it ſelfe.

Fifthly, the holy profeſſion of a Chriſtian teaching the contrary.

Sixthly, our Vow in Baptiſme,

tisme, and the bewailing of sin in receiuing the Lords Supper and daily craiuing pardon in the Lords Prayer.

Seuenthly, the danger of liuing in any one sinne wittingly and wilfully.

Eightly, the threats in Scripture against it.

Ninthly, the punishments inflicted immediately by God or by his law commanding to be inflicted the punishment appointed by the lawes of the Land, by the Ecclesiastical lawes, yea, and the punishment thereof among the Heathen. And heerein to bring in the examples of punishments inflicted by God and by men, either in Scripture, or in true stories, or instances at home by obseruation, or knowne to vs by faithfull relation. Heere presse eter-

nall punishment in Hell.

Tenthly, the comfort of conscience that would insue in ouer-comming the freedome of spirit, to goe vnto God being set free from sin; the assurance of a mans saluation, repentance being a fruite of faith.

Eleuenthly, from comparing it and the like sinnes together, or it and lesse sins, how seuerely punished, how many condemned, as *Salomon* doth theft & adultery together.

Twelfthly, set out by Similies the vglinesse and nature thereof.

What things are to bee wrought in a guilty person.

In these and all our reasons wee must labour to worke in the guilty parties these fiue things.

First, shame and detestation of the fact, by noting the filthinesse of the thing committed by such a man of those

those qualities, of such authority and age, before such and such, in this or that place, at such a time, and vrge the presence of the holy Angels, and of God himselfe standing by, and beholding the same to make the fact odious to him.

Secondly, compunction of heart by shewing our slauery to the Diuell, the curse of the law, the strangenesse and greatnesse of that sinne, the fiercenesse of Gods anger against sinne, in giuing the law, in punishing without respect all sorts, the horror of an accusing conscience, the agony of death, his short time of life, apt to sudden death, the terrour of the last iudgement, hell-fire, the eternall torture.

Thirdly, louing and true compassion to themselues,

and others: by shewing the escaping of these dangers, & procuring to themselues and others much good, if they repent.

Fourthly, true repentant sorrow, euen with teares, by vrging their misery internall, externall; places inuiting to repentance, examples of Prophets and Christ speaking with teares, examples of repentant sinners liuely brought forth, mourning and lamenting.

If by these they bee not moued, then lay before them Christs dying for sin, his agony in the garden & crying vpon the crosse; his vnspeakable loue to bring and free vs from sinne; and lastly, the outcryings of the damned in hell, their weeping & howling and all too late.

Fifthly, true and reuerend feare

feare of God, and hatred against sinne, by his threats, his holy nature, his punishments for sinne. Hatred of sinne will bee wrought by considering it the greatest enemy, defacing Gods image, procuring losse, depriuing men of all good, & such like.

Sixtly, hope of mercy by Gods promise and oath, by his readinesse to forgiue, examples of forgiuenesse, &c.

For a Minister to bee forcible in the dehortation, let him obserue, for moouing affections, what is taught before in the vse of instruction, as to bee moued himselfe, to rule his voyce, and to picke out the most forcible reasons, and to make vse of the figures of Rhetoricke.

After all these things, hee must shew the way and meanes

to come out of such a sinne, according to the nature thereof, and also how one may prevent falling into the same, which may bee the same noted in the vse before. And thus much for the vse of reproofe.

4. Of the vse of Consolation.

A twofold end hereof.

This vse is a conclusion made from a Doctrine for a double end.

First, for encouragement to the obedient and godly repentant, to goe on in welldoing, and to strengthen them against all terrors and feares whatsoeuer. *Moses* vsed this.

Exod. 14. 13. *Esay* the Propher; 2. *Kin.* 19. 6. *Esa.* 37. 22. 33. Our Sauiour Christ, *Mat.* 5. 2. 11. *Luk.* 6 20 21. 22. The Apostle. 1. *Thes.* 4. 18.

Secondly, for comforting the afflicted conscience labouring vnder despaire, not know-

knowing what to doe to bee saued.

Of this *Peter* had care, *Act.* 2. 37. 38. and S. *Paul*, *Act.* 16. 31. 2. *Cor.* 2. 6. 7. Euery Doctrine almost will afford an vse of cõfort to the godly, who through Christ haue a right in God, in his word, workes, ordinances spirituall, blessings temporall, and eternall. As thus. Doct. *The Lord ordereth all things.* *Vse.* Comfort to the godly, seeing God is their father in whose hands are all things. Doct. *Faith and not workes saueth vs.* *Vse.* Comfort to the godly, that they are not vnder the Law, but vnder grace. Doct. *We are all by nature children of wrath.* *Eph.* 2. 3. *Vse.* Comfort to the godly, that they are not in their meere naturall estate.

Whence it may bee drawne.

Vses of comfort may bee drawne from the consideration of euils auoided, or good things attained vnto. In almost any Doctrine, though not so fitly concluded, but onely where the lesson aimeth thereat, as in these, and such like.

Doct. *Iust is God of his word.* *Vse.* Therefore comfort to relye vpon his promises.

Doct. *Where two or three are gathered together in Christs name, hee is there amongst them.* *Vse.* Comfort for the Godly to meete together to serue him. Doct. *No condemnation to those that are in Christ.* *Use.* Singular comfort against the curse of the law and the wrath of God against sinne to all true beleeuers and penitent sinners. Thus wee see, how vses of comfort may bee gathered for the godly, if the doctrine teach either faith, or

or charity, becauſe they are endued with both, ſhewing the fruits of both, and ſo haue a right in the promiſes made to all beleeuers and louers of God and their neighbours.

Reaſons for comfort and encouragement muſt bee framed according to the particular diſcomforts and diſcouragements, whether inward or outward, publike, priuate, in body, goods, good name.

How and by what reaſons to comfort the afflicted.

Generally, for comfort theſe may beeurged.

Firſt, that God ſeeth and ruleth all things in heauen, and earth.

Secondly, that all things worke together for the beſt to thoſe that bee his.

Thirdly, that none ſhal be tryed in any thing abouethat which they ſhall bee able to beare.

Fourthly, that God is one and the ſame to his, whatſoeuer befalleth

befalleth them in this world, no separation from his loue, Rom. 8. 38. 39.

Fiftly, the way of vertue is euer the safest, though it be neuer so full of crosses.

Sixtly, the way of wickednesse is most perillous, though for a time it haue all the outward successe that heart can wish.

Seuenthly, that one day there shall bee a full end of all their troubles, and an eternall crowne of glory for a reward, when the wicked shall goe into hell and bee punished euerlastingly: These well digested, truely beleeued, and well remembred, will giue comfort in well doing, and encourage without feare, in the middest of the greatest crosses: for comfort to particulars; See my little Booke intituled, *The Staffe of Comfort*, wholly gathered out of the Scriptures.

To

To comfort such as labour vnder despaire, these reasons may be vsed.

How to comfort such as labor vnder dispaire.

Firſt, that God can pardon any sin. *Secondly*, that hee hath promised to pardon euery Penitent. *Thirdly*, that hee which hath but a desire to leaue sin, to please God, and doth grieue also, that hee cannot doe as hee would, hath the beginnings of true grace, and that God accepts the wil for the deed. *Fourthly*, that feare to offend God, though there be doubting of saluation, is yet some signe of saluation. *Fiftly*, that true faith and doubting may stand together, it argueth onely the imperfection, not the falshood or annullity of faith. *Sixtly*, that all the sinnes of the Elect are veniall, for no condemnation to those that be in Christ. *Seuenthly*, that the

the matter of our iuſtification is in Chriſt, and not in our ſelues. *Eighthly*, that iuſtification is not to bee iudged after the feeling of our ſanctification, becauſe this is perfect in none, and is wrought in our ſelues, the other perfect and is in Chriſt. *Ninthly*, That God before he calleth his, knoweth them, findeth them in their ſins, yet vouchſafeth to ſhew them mercy; and will hee for infirmities caſt them off? we may not imagine it. *Tenthly*, that God will not breake the bruized reed, nor quench the ſmoking flax. *Eleventhly*, that aſſurance of ſaluation is not to bee iudged, as men feele aſſurance in affliction; but then from former comforts and tokens of grace; and now in trouble of ſpirit only from the ſtability of Gods

Gods promises in Christ, and onely from a desire at the present to beleeue.

Twelfthly, that Gods deere children haue beene in the like case, and how yet in the end, they haue had a comfortable issue; And here instance knowne examples.

What is required of a Minister herein.

Here is required, that a Minister bee well studied in the cases of conscience, to be able to giue satisfaction to the weake and tender-hearted.

There is vse here of the former figures of Rhetorick; and here the things which wee are to labour and bring to passe in the hearts of those, whom we would comfort and encourage, is faith, hope, patience, and ioy in the Holy Ghost.

And thus much for these foure Vses of the Doctrines. They be thus set asunder here, for better direction, but may all be concluded sometime from one Doctrin, as thus. Doct.

Doct. *It is not lawfull to make an image of God in any respect.* Exod. 20. Deut. 4. 15, 16. Esa. 40. 18. *Vse of confutation.* The Papists erre grossely which teach contrary to this truth, and against the Scripture. *Vse of Instruction.* Gods true worshippers must therefore detest such abhominable representations, & take them away. *Vse of reproofe.* This serueth to checke and to condemne the madnesse of Image makers, such also as will cause them to be made, and such will not suffer them to bee pulled downe. *Vse of comfort.* The Godly may bee glad, that they are deliuered from such abhominations, and should bee encouraged still in the dislike thereof. So againe,

Doct. *The dearest of Gods children haue beene afflicted;*

The

The examples of *Abraham*, *Isaac*, *Iacob*, his people *Israel*, *Moses*, *Aaron*, *Dauid*, shew it: euen because hee loueth them, *Prou.* 3. 12. *Reu.* 3. 19. This confuteth such as hold a life of all ease, pleasure, honour, and full of worldly contentment, to be the marke of Gods loue, and that to be afflicted and crossed in this life, is a token of Gods wrath. But if this be so, that euen the deerest children of God suffer here afflictions, then they erre which hold the contrary; And this teacheth such as bee Lords, to prepare for their measure of afflictions, & when they come, to take them well. This reproueth such as first professe themselues Gods children, and yet doe fret against afflictions, and would none of them; but desire rather to liue

liue in all eaſe and reſt. Laſtly, let this comfort the Godly in their afflictions, that they haue a marke of Gods loue on them; and that he dealeth no otherwiſe with them, than with ſuch as haue beene deere to him; yea, than with his Son *Ieſus Chriſt*, in whom hee is euer well pleaſed.

Thus wee ſee, how they may all bee gathered from one Doctrine, and bee euery one proſecuted, according to the rules ſet downe; but whether from euery Doctrine it bee neceſſary, to collect all at all times, it were meet to bee well conſidered of. I ſuppoſe ſuch onely fitteſt to be gathered, as the Doctrine from it ſelfe will afford, as a firme concluſion, as before I haue ſhewed, and ſuch as ſhall bee moſt for the profit of the preſent Aſſembly. And ſo much for theſe foure Vſes.

CHAP.

Chap. V.

Of Application of the Vses to the Hearers.

The Vse being made aptly, next and immediately followes the Application, which is not simply the vsing of Doctrins to seuerall estates: for Vse and application so are made almost one, which in nature are plainely distinct. But application, here meant specially, is a neerer bringing of the Vse deliuered, after a more generall sort, in the third person, as spoken to persons absent; to the time, place, and persons of what sort soeuer then present: and vttered in the second person, or in the first, when the Minister, as often the Apostle doth, will include himselfe with them.

What Application is, & how it differeth from Vse.

This is liuely set forth vnto vs in the speech of *Nathan* and *David*

An instance of Doctrine, Vse, and Application.

uid together: *Nathan* comes with a Parable, and ſhewes therby a thing done, which is the doctrine. *Dauid*, hee makes an vſe thereof, and ſpeakes in the third perſon: and *Nathan* makes Application of that Vſe made from the third perſon to the ſecond, *Thou art the man*, 2 *Samuel*, 12. 7.

The Miniſter ought to make Application.

This is the Miniſters dutie, *Eſai.* 61. 1. *Ezechiel* 34. 15. 16. 22, 23. *Luke* 4. 18. *Titus* 2. 2, 3, 4. It was the Prophets practice: *Nathan* to *Dauid*, the Prophet to *Achab*, 2 *Kings* 20. *verſ.* 42. Our Sauiour vſed it, *Matth.* 15. 6, 7. S. *Peter* to the Iewes, *Acts* 2. *verſ.* 36. And *Stephen* to thoſe that heard him, *Acts* 7. 51. This home-ſpeaking is the ſharpe edge of the ſword, the Word of God; this bringeth the Vſes to their proper places, as ſalues clapt to the ſores of ſuch Patients, as Miniſters then haue in hand.

The excellent profit of applying.

This

This indeed is it, which makes faithfull Miniſters teaching, vnſauourie to carnall and euill men: And by this they are ſayd to name men in the Pulpit, and gall ſome perſonally: when no man is named: but the vſe of correction of ſome vice is made in the ſecond perſon to the hearers.

What? kinde of application is moſt liked of the wicked, and what not.

This makes a great difference of mens Miniſteries, why ſome are iudged ſo plaine, and other ſo plauſible, and why ſome moue one way, or other, to bring men to bee better or worſe: others onely informe, but reforme not, becauſe they ſpeake too generally, and preach as if they meant other perſons, and not their preſent Auditory.

If they make Application of Vſes, its but of inſtruction and comfort, which the wickedeſt man can away with. For inſtruction preſuppoſeth vertue, and ſtirs vp to good life, which the worſt

worst would gladly haue a name of; and so for praise and reward sake, will listen to it: the other is comfort and preaching of peace; which none will refuse. And this kinde of Application is common with some, as all that consider of their courses may plainely obserue. But the Application of the Vse of conuincing, but especially of Reprehension and Correction; the wicked will at no hand abide, because those words sound like *Michræs* Prophesies in *Achabs* eares, neuer good. Which makes many mealy-mouthed, become so full of discretion (winding vp foule offences into seemly termes) as this discretion hath almost destroyed deuotion, policie hath in a manner thrust out pietie: and we see by this meanes, sins so reproued continue, by such plausible preaching, vnreformed.

Application necessarie.

Application in this sort must needs be vsed: No plaister cures, when

when we doe but onely know it; nor the vse when it is heard of: but the particular Application to the sore doth good, and then it is felt and moueth. It is not the sight of a treasure, nor knowledge of the vse whereto it serueth, which moueth much the beholders; but if one come and tell them it is theirs, this Application workes vpon affection.

Obiect. Some men say, that this kinde of applying is not for all Auditories, because some are so wise, as they hearing the Doctrine and Vse, can make application thereof themselues.

Resp. It is not what men can doe, but what they will doe: nor what they will doe neither, but what is our office, and discharge of our duty; wee may not presume of other mens doings, and neglect that wee should doe by the Commandement of God, and practise of the Prophets and Christ himselfe.

For

How to make Application profitably.

For a Minister to make Application to his hearers, to doe it profitably, he must *First*, preach to them from knowledge out of himselfe, feeling the corruption of nature, and being able to decipher out the old man: *Secondly*, also from the knowledge of his Auditory, what errours are amongst them, what practice of vertue, what vices generally, or in particular Callings, who comfortlesse or discouraged, and need consolation: *Concionator* (saith one) *debet concionari ex praxi sua, imprimis autem auditorum:* that like a Physician skilfull of his Patients disease, hee may fitly administer a right potion: or like a wise Counsellour in his Clients cause, hee may giue sound aduice for safetie and defence.

To haue this knowledge, it is fit for the Pastour to be resident on his charge, to conuerse familiarly with his people, seeing and obseruing

obſerving them, and to haue helpe alſo of the houſe of *Cloe*: that ſo *Paul* may by faithfull relation, heare from others (but in this poynt bee not light of beleefe) what by himſelfe alone he cannot come to vnderſtand.

In application there muſt bee had a due regard, diſcerning aright, to giue euery one his portion: in which that exhortation of the Apoſtle taketh place, *Studie to geeld thy ſelfe approued of God, a worke-man, not to be deſpiſed duly diuiding the word of truth.* 2 Tim 2. 15.

The ignorant and docible erroneous, muſt bee informed in iudgement, with the ſpirit of diſcretion and meekneſſe; the vertuous exhorted to conſtancie, and encouraged; the vicious reproued after the nature of the offence, and the qualitie of the offender.

How to ſpeak zealouſly, and yet in moderation.

In which poynt, becauſe there there are *Iehus* and *Iames*, who in their zeale may forget themſelues,

ſelues, I will deliuer a few rules for the moderation of zeale, to ſpeake words with authoritie; and to keepe within compaſſe; that as wee may not offend in plauſible termes, to ſooth vp ſinners; ſo wiſh I wee ſhould not, in ſharpe and bitter reproofes without ſufficient ground: Elſe ſin may bee diſgraced, and Epithets may bee giuen to the ſinner, according to the tranſgreſſion, without iuſt imputation of rayling: for ſo we may read in *Eſay* and other Prophets: wee haue the example of *Iohn Baptiſt*, yea, our Sauiour Chriſt and the Apoſtle to the *Galat.* 3. 1.

Tit. 1. 13. Act. 13. 10

First, bee mindefull of our ſelues.

1. Conſider thine owne ſelfe apt to the like ſin, *Galat.* 6. 1. or guilty thereof, or of ſome as ill; that then in all thou doeſt ſpeake ſo to them, as alſo to thy ſelfe, which will make thee moderate: yet this is true, that what a man feeles to be ill in himſelfe, if hee be truely penitent, and would be freed

freed from it, the hatred to it, will make him earnestly speake against that sin, when occasion is offered.

2. Weigh what an one thou art, young or old, one held illiterate, or learned, vicious or of godly life, beloued and honoured, or hated, and in contempt; for after the acceptance of the person, so are his words esteemed: youth and ignorance procure small approbation: dislike will receiue no counsell, much lesse admit of reprehension. As thou art in estimation, so mayest thou proceed: howsoeuer, speak that which thou oughtest, and be circumspect in the manner, to speake as is meet.

Secondly, consider thy person.

3. Neuer speake with partiall affection against any in a spleen, euill will seldome speakes well: hate sinne and no mans person; and speake for amendment with the witnesse of thine owne conscience before God. The Pulpit

Thirdly, beware of partiall affection.

is not a place, in shew to bee zealous against sinne, and intend nothing but reuenge of priuate wrong from inward grudge; this is rayling and abuse of the Word.

How to manifest our loue in reprehensions, without hatred of the persons. 1 Cor. 11. 1,18. Acts 3,17.

If a party offend, hauing done thee wrong, being thine aduersary, and yet his sinne of necessity deserues reproofe: thou mayest reprehend the crime, but beware of the least shew of priuy malice, and preuent by all means conceits therof. In all reproofes and checks, shew that they come of loue, and not of hatred, in this manner. *First*, by vsing before friendly appellations. *Secondly*, by praising fully the good in them worthy commendations: so doth the Apostle to the Corinthians before hee reprehend them. *Thirdly*, beware in aggrauating the offence, or long standing thereon: suppose the cause to haue been ignorance, and testifie hope of their amendment.

If

If it bee of obstinacie, note it lightly, and shew what an euill it is: but withall, if iust occasion bee, suppose it growes not from the offenders disposition, wisdome, nature, and former experienced tractablenesse; but rather from some froward persons, euill Counsellours: and these censure deeply, laying the sinne vpon them, and in their person, condemne the trespassour thorowly; for reprehension will so be better borne with, than when its direct, and plainly turned vpon a mans owne person alone. *Fourthly*, in conclusion, manifest thy dislike and griefe to bee constrained to take this course with them, and excuse thy selfe: *First*, from the necessity of thy calling, vpon a fearefull penalty, and the Commandement binding thee therto. *Ier.* 1. 17. *Ezec.* 33. being Gods Commandement also, *Esa.* 58. 1. *Secondly*, the safety of their soules: and therfore thou doest it from

Gal. 5. 10, 15.

How a Minister may allay the bitternesse of his sharp reproofes. *Alst.* p. 677.

from loue and compaſſion towards them. *Thirdly*, vſe louing termes, with milde exhortations, to heare with patience, and to iudge afterward. *Fourthly*, promiſe by their amendment, to giue ouer, and that it ſhall bee onely long of themſelues, if euer the like courſe bee taken with them any more. *Fifthly*, end with promiſes of Gods mercy, good acceptance with the Church, and their inward conſolation, if there bee any amendment. If by this meanes, they take not well thine admoniſhments and reproofes, they are inexcuſable, and thou haſt wiſely and faithfully diſcharged thy duty, to thy comfort.

Fourthly, weigh the ſin, to keep meaſure in reproofe.

4. Conſider the fault committed, or duty neglected, an errour or hereſie maintained, the party offending ignorant or obſtinate, a publique perſon or priuate, &c. and accordingly proceed, as time, place, and occaſion in

in godly wisdome shall bee thought fit; offences are not equall, neither all persons alike, *Iude vers.* 22. 23. and of this speakes S. *Gregorie* in his Pastorall: *Non eadem inquit, & eadem exhortatio cunctis competit, quia nec cunctis par morum qualitas, sæpe alij efficiuntur, quæ alijs prosunt, & lenis sibilus æquos nutrigat, catulos instigat, &c.* Those that fall of infirmity, restore with the spirit of meeknesse, *Galat.* 6. 1. Speak to the elder men, as to Fathers; to the younger, as to brethren: shew evidently what sin is to all; but haue compassion to the parties, and with patience expect their amendment, 2 *Tim.* 2, 25, 26. for priuate offences, take a priuate course: but open transgressors reproue openly, 1 *Tim.* 5. 20. *Galat.* 2. 11. 14. yet first more generally, omitting circumstances: if this preuaile, then cease to reprehend, and blesse God for their repentance: shew

some example of repentance in that kinde, how acceptable it is to God, and cause of reioycing to all; but if not, then come to them more particularly by circumstances, that they may, will they, nill they, take notice of whom it is spoken; but without nominating of the person, till the Churches publique censure of excommunication bee iustly pronounced against him. The obstinate being great persons, the greater they be, are the more roundly to be dealt with all. For by how much hee is mighty, by so much his sinne is the greater; the more odious to God, and dangerous to other. Therefore wee read, how the men of God dealt very personally with Kings, Princes, false Prophets and Priests, as *Elias* with *Achab*; *Elisha* with *Ioram*; *Ieremy* with *Pashur*; *Amos* with *Amaziah*; *Iohn Baptist* with *Herod*; our Sauiour with Scribes and Pharisies;

ſies; *Stephen* with the high Prieſts and Elders; yea, S. *Paul* with the Apoſtle *Peter*, and the ſame Apoſtle with *Elymas* the Sorcerer, who was reprehended vehemently, and with moſt bitter ſpeeches, as could in a manner bee deuiſed. But wicked policy holdeth this no good courſe now adayes: fearefull ſpirits dare not ſo diſcharge their duties vpon ſuch brazen wals; becauſe they, by ſinne, are deeper in offence to God, and more ſcandalous than other. Their ſubiection to the Word, is example to others. Round, but wiſe dealing with them, is terrour to others. The neglect whereof appearing to the world, and in ſtead thereof, fined plauſible ſpeeches, to pleaſe, brought in, cauſeth much preaching to bee, but performed for faſhion: Religion to be held meere policie: Preachers themſelues to bee but as other men.

Gal. 2. Act. 13. 10.

What hurt commeth for want of plaine dealing wiſely with the mighty.

Fifthly, to keep moderation in reprehensions attend to the words vttered.

5. And lastly in bitter reproofes (to set an edge theron, and yet keepe thy person in authority, and words in regard) vse no speeches of common reuilings, but such as haue proceeded out of the mouth of God, against sins and sinners in generall, or against those euils, or such like offenders, as thou art speaking against set downe in the Scripture.

Againe, bring in the Prophets or Apostles, speaking in their owne words: as if we would reprehend bribery in great ones, wee may say: I will not reproue this sin, but *Esay* he shall tell who they be, and what to be compared vnto, and so bring in his words; *Esay* 1. 23. So against wicked Shepherds, bring in *Ieremie cap.* 23. 1. 11. 14. *Lam.* 2. 24. Our Sauiour against hypocrites, *Matth.* 23. and so of other sins: Also the sayings of ancient Fathers, as speaking for vs: which

which will much helpe, to make the reprehenſion more acceptable: and will preuent the reproch of rayling and intemperancie. We muſt in this crooked generation be as wiſe as Serpents; ſo, that we keepe the innocencie of Doues.

And thus much for Application: which as it is diſtinct from Vſe, ſo haue I ſeuered the preceptsof both, for better vnderſtanding therof. Neuertheleſſe, Vſe and Application in Preaching, may bee conioyned in one ſpeech: the Vſe being deliuered in the ſecond perſon, to the Auditory preſent, as an applyed Vſe: except it be ſuch an Vſe, as fits not to bee applyed at that time: Application is to be made of all ſuch Vſes as ſerue for conuincing, correcting, inſtructing, and comforting the preſent Auditorie.

How to ioyne Vſe and Application in one, and when.

CHAP.

CHAP. VI.

Of preuention of Obiections.

Men neuer rise vp to defend themselues against the Minister, but in Application.

AFter Application, followes Preuention of Obiections: for men are no sooner spoken vnto, but if they dislike any thing they will speake against it: if disobedient or erroneous, and reproued, they will stand vpon their defence, and will obiect against vs, for their wayes and opinions. If exhorted to good things, they haue their excuses; all which must bee taken away. Thus did our Sauiour Christ, as *Luk.* 4. 23. It further's much the matter, and cuts off the occasion of cauils. *First*, it is done either by propounding what might be said and answered, as in the place of *Luke*, our Sauiour doth. *Secondly*, or else to answer an obiection, which might bee made closely, without mentioning of it, as the Apostle S. *Paul* doth often in his Epistles.

Why and how to preuent obiections.

In this, 3. things are necessarily to

to be considered. 1. When it is needful to make obiections & to preuent them. 2. What to obiect and answer. 3. How farre it is needfull to proceed heerein.

Three things needfull heerein.

1. Its needfull, *First*, when the word of the Text it selfe affords plainly an obiection of necessity to be answered. *Secondly*, when either a Doctrine gathered causeth any, or a mans own words in following a matter, occasioneth an obiection as it often may do: and therefore great care must be had, and wee must weigh our speeches to preuent euer (if any thing slip vs, as not wel or doubtfully spoken) mens cauilling at that, which we vtter. *Thirdly*, if you speak before a captious cõpany, & that thou art perswaded such there bee, who will dislike some particulars wch thou art cõscionably to deliuer. 4. When a controuersie is to be handled in a learned auditory, against the cõmon aduersarie. In wch respects,

When it is needfull.

pre-

preuention of obiections is to bee vſed.

What things to be preuented.

The obiections either openly to bee made or clofely to bee preuented, are ſuch, as the omitting thereof, might occaſion in thy ſpeeches either conceit of error, ſome approbation of ſin, or ſome ſenſleſſe abſurdity: alſo whatſoeuer may bee a let and hindrance to the receiuing of that which is taught or exhorted vnto muſt by this meanes bee remoued. For alwayes there muſt bee vnderſtanding to know both what wee ſay for and againſt any matter, or alſo what may be ſaid with or againſt, on the contrary by any other; els the matter will not ſucceed ſo well as we would deſire.

What the Paſtor is to conſider of to be able to preuēt obiections.

2. Heere for the Miniſter, to be able to anſwer obiections, & to preuent what may bee ſaid, muſt in exhortation to vertue, conſider carnall excuſes and impediments, which may keep men from

from the entertainment and practise of that vertue. In dehorting from vice, what shew of reason men make from pleasure, profit, honour, custome, and example to detaine them still therein.

In conuincing of errors, what arguments the aduersaries haue; what obiections against our reasons, to answer & ouerthrow them. Lastly, in comforting, weigh what the afflicted may say; to repell comfort whether their affliction be inward or outward; and therero answer. By this meanes we may become skilfull in this necessary point in preaching.

How farre to proceed in this matter.

3. For the measure heerein, how farre to proceed, stands in the wisedome of the speaker, in the knowledge of the hearers, and the necessity of the matter in hand. All matters are not alike difficult or of hard receit: neither all cõgregations learned, able to make obiections, or to vn-

vnderstand betwixt an obiection and an answere: and therefore lesse care of preuention is to bee had and vsed amongst such in doctrinall points.

Whatsoeuer the matter or auditorie is; wee are not to continue making so many obiections as either wee can deuise or finde written from others, so should wee make no end; and such a course as soone maketh doubts as resolues them, breeding in some mens heads an humour of contradiction, and to others occasion of contention rather than to the hearers sanctification and edifying. What thou in thy wisedome shalt hold to be sufficient for the matter, conuenient for the time, place and persons; so farre proceed and no further. If any bee not fully satisfied, let them bee intreated to enquire farther in priuate conference. For it is not fit, yea it is very hurtfull to make

the

the Pulpit a place for a continuall and full handling of controuersies in a common Auditory.

Chap. VII.

Of the conclusion of the whole Sermon.

After all these followes the conclusion, and knitting vp of the point handled, and of the whole Sermon.

But in all this which I haue spoken, my meaning is not that in Preaching, a Minister after he bee entred vpon his text, should euer say: This is the Doctrine, this is the proofe, this is the vse: now to the reasons, now wee will make application and preuent or make obiections: which is, I confesse a plaine way to a rude congregation, easie to be conceiued and written of such, as attend and will take the paines: but it interrupts the course of the speech, and it is too

Note.

too much a disioynted speech, and lesse patheticall. Therefore albeit for the vnderstanding of the things distinctly by them, I haue made seuerall Chapters; yet the Preacher which will follow this course may in speaking knit them altogether in a continued speech after the manner of an Oration, keeping the method to himselfe: passing from the Doctrine to the proofe; from the proofe, to the vse; from the vse, to the reasons thereof; from thence to the application, and to preuention of obiections: and finally to conclude euery Doctrine: and one finished passe by transitions, vttered sometimes in one tearme, sometimes in another; to a new Doctrine in like manner, and so in all to the end of the Sermon: the finall conclusion of all.

Artis est celare artem.

How long time conuenient ordinarily for a Sermon.

Touching the finall conclusion of the Sermon: it must bee made within the compasse of the

the houre or imediately after, except vpon extraordinary occasion: neither is this to bind Gods spirit to an houre: but to follow the order of the Church, and thereupon the expectation of the hearers, and their infirmity; which who so regardeth not, knoweth not well, how to keepe measure in speaking: neither hath discretion to see what is conuenient. Many for want of obseruing time, and commonly going beyond the customary space alotted thereunto, doe make their labour to their daily hearers tedious, themselues to bee condemned of pride, louing to heare themselues talke; or of folly without wit to keepe a meane, or to know that as much may be vttered in an houre, as can bee of any almost rightly vnderstood and well carried away. Heereof riseth the occasion often of the contempt of some such mens endeuour, this scan-

The discommodity of passing ouer commonly the appointed time.

scandall also, as if the publicke assembly is made *Auditorium, non Oratorium*: that such Preachers are not painefull, to compact things substantially together, but talke at randome, & *quicquid in buccam veneris proferre.*

What must be done in the conclusion.

In the Conclusion must bee, First a short repetition onely of the principall Doctrines and vses of the whole Sermon, especially if the Preacher bee a stranger, and doth but make one Sermon: else in ordinarie exercises continued, the repetition may bee deferred vnto the beginning of the next Preaching: and very fitly to bee as well a renewing of the old, as teaching of new.

In conclusion to bee most pathetical.

Secondly, a pithie, forcible, and louing exhortation to moove affection and to quicken the hearers to vnderstand; to hold the truth taught: to detest the errors convinced:

to

to loue the vertues, and imitate the examples: and to flie the vice it ſelfe and perſons committing the euill ſpoken againſt. Comforting and encouraging ſuch as neede: picking out ſome one ſpeciall Doctrine and vſe (ſcarſly mentioned before, and thought moſt chiefly now to bee vrged vpon them) from amongſt all that, which hath beene ſpoken, and reſerued to this concluſion: that it may bee more freſh in memory than the reſt: And thisenforce and exhort vnto liuely, to make it more effectuall: but ſtand not long vpon it, and end of a ſudden: leauing them moued, and ſtirred vp in affection to long after more: for as one ſaith: *Omnia tunc bona ſunt, quando clauſula eſt bona. Ex per oratione noſcitur concionator.*

Knit vp all with prayer againe & thankſgiuing.

Laſtly, thus all finiſhed, end with thanſgiuing, and prayer alſo for a bleſſing vpon that which

which hath beene ſpoken, mentioning the eſpecials therein: *Atque ſic vt a precatione exordium ſumpſit concio ſacra, ita in eandem pie deſinet iuxta dulciſſimum dictum,* ἀρχὴ δὲ καὶ τέλος ποιεῖ εὐχήν. The Prayer ended, after the Pſalme bee ſung, put vpon the people the Lords bleſſing, and end with *Numb.* 6. 24. or this Prayer of the Apoſtle, *Hebr.* 13. 20. 21. 1. *Theſſalon.* 5. 23. 24. or elſe, 2. *Corin.* 13. 13. which are Apoſtolicall benedictions indited by the holy Spirit of God.

The fruitfulneſſe of this kind of teaching.

And thus much for this method, and the ſeuerall parts of a Sermon, particularly and diſtinctly, which if wee can well put in practice, wee ſhall proceed religiouſly, handle matters methodically, teach ſoundly, confirme beleeuers, reſolue them that doubt, conuince gainſayers, reproue the wicked

ked, comfort the afflicted, preuent cauils, and euery way become profitable, to Gods glory, the hearers edification, and our owne comfort, in this great and miraculous worke of conuerting soules.

(:.:)

THE

THE SHEPHEARDS PRACTICE:

OR,

His manner of feeding *his Flocke.*

LONDON
Printed for THOMAS PAVIER.
1621.

THE SHEPHEARDS PRACTICE:

OR,

His manner of feeding his Flocks.

LONDON
Printed for THOMAS PAYNE.
1624.

CLARISSIMO
Viro D. IOHANNI
FAVOR, *Sacræ Theologiæ*
Doctori, Magnæ illius Vicariæ
de HALIFAX Pastori vigilan-
tissimo, suoque Amico inte-
gerrimo, R. B. *suam hanc*
praxim Pastoralem dic-
cat, consecrat, omniaq;
precatur optima.

* * *

ADsum (Vir doctissime) & gratus & observans. *Benevolentiam tuam ag-*
nosco non vulgarem. Pe-
rit quod ingrato; sed non quod facis
grato vnquam. Munusculum te-
stem mitto & Epistolam: est hæc
brevis, illud exiguum; vtrumque
tamen sincerè ex animo. Te quo
studio colam hinc scias, & qua tui
memoriam religione conservare ve-

lim. Inter minimos tuorum ego forsan numerandus: à Maximorum tamen nemine me sinam (qua in re potero) superari. Ditiorem sine dubio habeas beneuolum, fideliorem autem proculdubio nunquam. Hoc qualecunque quod impræsentiarum tibi offero, perpetuò erit eius rei pignus. Oro igitur accipias (vir colendissime) eo hilari vultu, quo amicos semper soles, rem oblatam. Sic enim intelligam in me nouum beneficium collatum. Habes me deuinctissimum; perge igitur, precor, tuum amare Bernardum, cui te diu Deus Opt. Max. conseruet incolumem. E. Musæolo nostro pauperimo Worlopiæ.

Octob. 12.

Tibi ad omnia paratiss.

In Chr. Iesu:

RICARDVS BERNARD.

THE SHEPHEARDS PRACTICE;

OR, His manner of feeding his FLOCKE.

IT was (beloued in the Lord) a singular commendation in the Thessalonians, that they heard the word and receiued it, not as the word of men, but as it was indeed the word of God: whence it came to passe that God vouchsafed to speake vnto them effectually: for as men esteeme of

A Preface to prepare the hearers.

1. Thes. 2. 13.

of the word, euen so ther after be-commeth it profitable. Whileſt men doe imagine Gods word to bee, but mans voyce, the Lord will not reueale his will. Of this his dealing ſee inſtance in *Samuel*. God ſpake once and twice to him, he ſuppoſed it had been *Elies* call, and ſo tooke the voyce of God, as the voyce of man. And till hee gaue ouer that conceit, God held backe from him his ſecret counſell: but when the Lord ſpoke the third time, and *Samuel* had learned to diſcerne of the ſpeaker, and knew that it was God, ſaying. *Speake Lord, for thy ſeruant heareth*: then God made knowne his will, and acquainted him with his purpoſe concerning the houſe of *Eli*. You ſee then (Brethren) in comming to heare, what account you ought to make of the word in hearing. It is man now that ſpeaketh, but it is Gods word which is taught. You behold one like your

1. Sam. 3. 4. 10.

your selues: but if you reuerently attend, you may perceiue another ayding his owne ordinance; through whom the word spoken by man is effectuall to euery true beleeuer, the power of God to saluation: yea, the sauour of life vnto life, or the sauour of death vnto death. Heare then (beloued) but yet take heed, how you heare the word of the Lord, as it is written by the Prophet *Hosea* in the fourth Chapter of his Prophesie, and the first verse: the words are these:

Rom. 1. 16. 2. Cor. 2. 16

The text out of the Canon of the Scripture.

Heare the word of the Lord, yee children of Israel; for the Lord hath a controuersie with the inhabitants of the Land; because there is no truth, no mercy, no knowledge of God in the Land.

The Author of the words.

This portion of Scripture is a part of that, which the Prophet *Hosea* spoke vnto the People of Israel, the tenne Tribes to whom hee was sent and Prophesied in the daies of *Ieroboam* the second,

when Israel was freed from exceeding bitter affliction, & now flourished in prosperity for a time: yet for all this did they not cease from their wickednesse, so that God againe changed his workes of mercy into dreadfull iudgements to their subuersion, & vtter ouerthow at the length: of which the Prophet was sent to forewarne them, to shew to them their wickednesse, and so by manifesting to the people their sins, and laying to them Gods iudgements for the same, they might either be brought to repentance, or left inexcusable in the day of Gods wrath and vengeance. This Scripture is not vnfit for these our times; it may bee a looking Glasse to all the Inhabitants of this Land, to whom as *Osea* said to Israel, all the Ministers of this Land may say: Heare the word of the Lord, yee people of England: for the Lord hath a controuersie with the inhabitants of this

The occasion and cause of the Prophesie.

An apt text for these times.

this Land: becauſe there is no truth, nor mercy, nor knowledge of God in the Land. Therefore hearken thereunto, as being the words of the eternall God; this Propheſie of *Hoſea* being authenticall, for that is alleadged by Chriſt & his Apoſtles in many places of the New Teſtament. And conſider alſo, how it commeth to paſſe that the mouthes of Gods Prophets are filled with words of wrath, and that they become accuſers of men, and publiſhers of offences: euen for that people will needes ſinne, to prouoke the Lord to anger: for this cauſe doth God ſend his meſſengers with wordes of reproofe and threatning, by ſhame and feare to reclaime them, or elſe to haſten Gods iudgements vpon them to their confuſion. If this dealing be ſharpe and that you cannot away with it, blame not God, finde no fault with Gods meſſengers, who muſt tell

The vſe heereof from the Author the occaſion and cauſe.

Mat 2. 15. & 9. 13. Rom. 9. 25 1. Cor. 15. 55.

Iacob

Esay 58. 1.

Iacob of their sinnes, & the house of Israel of their transgressions, and denounce iudgements too, except they amend: but cry out of your selues, search and try out your own ill wayes, and condemne your selues: cease you to sinne, wee will not accuse: repent, and wee will not meddle with iustice: seeke peace by well doing, and wee will publish the comfortable promises of mercy: otherwise as you cause wrath, so must wee contend with you: for as you your selues are, euen so will the glasse of Gods word present to vs your picture, after which onely must wee decipher and set you forth.

The coherence and method in the Prophets teaching.

The words in this verse, with the rest of the Chapter, fitly accordeth with that which goeth before: for from the verse 14. of the second Chapter, the Prophet hauing spoken of Gods great goodnesse & mercy to his faithfull and chosen people truely penitent,

nitent, for to comfort them, leſt they ſhould haue beene diſcouraged by that which before hee had ſpoken againſt the houſe of Iſrael: hee here againe changeth his ſtile, ceaſing from words of conſolation, and returneth to ſpeake againe to the wicked and impenitent of matter of deſolation, that is, of their ſinnes and iudgements due for the ſame; which hee doth to preuent their flattering of themſelues with hope of mercy; from the Prophets wordes which hee had ſo comfortably ſpoken to the godly, for feare that thereby the diſobedient ſhould haue taken more occaſion, vainly deceiuing themſelues, to haue grown more preſumptuous in ſinne, as the manner of the vngodly is; who neither know themſelues altogether debarred of mercy; till they amend, neither know the vſe of mercy, to bring them to amend, when they enioy them.

Theſcope.

And

A Paraphraſe plainely ſhewing the coherence with the driſt of the words; by which the grouñds of the doctrines to be gathered doe more euidently appeare.

Eſa. 57. 21.

And it is, as if the Prophet had ſaid: Thus much concerning the comfort belonging to the obedient, and the publiſhing of peace to the poore in ſpirit: Now I returne againe vnto you the wicked and rebellious Iſraelites: Iſraelites in name, but not indeed. Iſraelites after the fleſh, and ſo the children of Iſrael; but not the Iſrael of God, the ſeed of *Abraham*, after the Spirit: know you, that whilſt you ſo ſtand out againſt God, you haue no part nor portion in the mercies of God towards the Saints: *For there is no peace*, ſaith God, *vnto the wicked*. Looke you, yee gainſaying people, looke you for iudgements iuſtly deſerued, for the Lord hath a controuerſie with you; becauſe you haue no truth, nor mercy, nor knowledge of God among you.

The doctrine frō the coherence and method.

From the Prophets method, and order of proceeding to a mixt

mixt people, we may learne the patterne of true preaching, and of right diuiding of the Word, that is, the Law and Gospell, vnto a mixt Congregation. The Law to the stubborne, to breake their hearts; and the Gospell to the repentant, to comfort their spirits. The reason is, for that they haue their seuerall operations, as the wicked and godly are diuers by nature and grace: the one obstinate, and wilfully rebellious, the other humble and of a contrite spirit. And therefore though mercies do belong, and are to be preached to the penitent: yet iudgements are the portion of the impenitent. This the Apostle witnesseth in the second Chapter to the *Rom.* in the verses, 7, 8, 9, 10. where hee diuideth to the one and to the other a like due. For he saith, that to such as doe well, belongeth *glory, honour and peace, in the* 10. verse, *and euerlasting life*, verse 7. but

A reason of the Doctrine.

A Scripture alleaged to proue it: with an illustration thereof, shewing how it proueth it.

but to the disobedient, *indignation and wrath, tribulation and anguish vpon the soule of euery one that doth euill, of the Iew first, and also of the Grecian*, in the 8. and 9. verses. Of which doctrine wee haue in this our Prophet a plaine practice, and that princely Prophet *Esaias*, in the 8. Chapter of his Prophesie, and in the 9. of the same. And therefore is this Doctrine to be embraced, as the truth of God, from whence ariseth this Vse of instruction:

Example instancing the same.

Generall vse of instruction to Ministers.

That all the Ministers of Christ must learne this poynt of godly wisdome, thus to diuide Gods Word aright vnto their Auditories; to preach mercy to whom mercy belongeth, and to denounce iudgement freely against the rest. This course the very nature of the Word bindeth vnto, if we consider the Law and the Gospell: the necessity of the Hearers, being now a mixt company of good and bad, of Elect,

Reasons to enforce the vse.

and

and Reprobate, and of true *Nathaniels* and *Ananiasses*, sincere and hypocrites: for it keepeth the one sort from presuming that they securely perish not in sinne, and the other from despaire, being humbled truely for sin. This is that, which the Apostle doth exhort vnto, 2 *Tim.*2.15. which maketh a Minister approued before God in the worke of his Ministery; this establisheth the hearts of the Hearers, and by thus dealing the Word faithfully, it becommeth the sauour of life, or death, vnto the liuing and the dead.

a Tim.2. 15.

Therefore are wee of the Ministery here present, to make conscience in deliuery of the Word, thus wisely and faithfully to dispense the same. For it becommeth vs to bee faithfull, 1 *Cor.*4.2. now this is a poynt of faithfulnesse, to deale vnto euery one his own portion. We do stand in the roome of God: wee must

Application to the present Hearers. Ministers, with reasons also.

must speake as he would speake, and as he commandeth *Ieremie*, saying, *Thou therefore trusse vp thy loynes, and arise, and speake vnto them all that I command thee.* Me think, I heare you say, you could willingly preach the words of comfort to the repentant, but not so threat iudgement to the impenitent. And why so (my Brethren) I pray you? what, are your Heaters mighty? feare not their faces, *lest God destroy you before them.* Are not you the Ambassadours of the Almighty? Remember your office to fulfill it, leaue the successe to God, call to minde the courage of the Prophets, they shranke not for feare. Thinke of Christ, of *Iohn Baptist*, of the Apostles, how the spirit of the Lord came vpon them, and how constant and bold they were to speake the truth in the name of the Lord. The vnwilldisposed cannot goe as farre as they will: but as God is pleased.

1. Cor. 4. 2
Ier. 1. 17.

Preuention of obiections.

Ier. 17.

Luther.

Luther, our late Apostle, as I may so call him, fought with the Dragon, & withstood the power of the Beast, and reproued euen Kings with constant courage, yet did he dye in peace. Wherfore let vs not be daunted, let vs not doe the worke of the Lord deceitfully: it is necessary that the people know their sins, and the iudgements deserued for the same: the Word bindeth vs to this duty, reason perswadeth, as you heare. Examples are before to encourage vs, which if we doe follow, and yeeld obedience vnto, we may certainely looke for a blessing.

The conclusion. Ier. 48. 10.

Secondly, from the Doctrine wee see, are iustly reproued such Ministers, as doe not faithfully discharge their Ministery, as by the Prophets example they are here taught: and these be of two sorts: One which taketh the one parts, the words of peace, and preacheth alike plausibly to all, onely

The vse of correction with application. The first sort.

Gal. 1, 10.

onely to please men: but if any of vs be such, know that you are not the seruants of Christ, as the Apostle saith. It was the practice of false Prophets: It argueth no zeale to the truth. It is true, you may liue so in peace, may bee held peaceable men, get also commendations, and fauor with aduantage. But woe to that peace, which depriueth a man of true peace. Woe to that praise and profit of men, which will depriue vs of the praise of God, and the profit of eternall happinesse. Oh (my Brethren) what shall it aduantage you, to win all the world, and to lose your owne soule? Such are like to them that professe skill in curing, but haue onely one salue for euery sore, which often doth poyson more, than it healeth. To amend this, striue to be zealously affected, to haue the spirit of discerning, to bee desirous to see fruit of your labours, and you cannot continue

Preuention of obiections.

Meanes to amend.

nue in this euill course, how peaceable soeuer it may seeme vnto you. Remember, that Christ came to bring a sword, and not peace: not that a Minister should set his people together by the eares; but that hee should speake the Word so, as by Gods blessing it might make a spirituall diuision amongst them. The other sort of Ministers are they, which inuert the Prophets order, threatning and accusing the Godly, and applauding the wicked and vngodly. These are in their practice, contrary to their office; these are reproued by the Prophet *Ezechiel*, *chap.* 13. 19. 22. *verses*, reprehending such as promised life to those that should not liue, & for making sad, whom the Lord had not made sad, & so strengthened the hand of the wicked, that he should not returne from his wickednesse, by promising him life. And of such an vngodly practice

The second sort reproued.

Ezech. 13. 19 22.

practice of the false Prophets, doth *Ieremy* complaine in his time. These are the false Teachers, who tread in the steps of false Prophets, seducing other, themselues being seduced by that lying Spirit, who preuaileth in the wicked, and is a Lyer in the mouthes of all false Prophets. Let vs hereof beware. This course is not after the Spirit of God, who is in his, *To preach good tydings to the poore, to binde vp the broken hearted: to preach liberty to the captiues, and to them that are bound, the opening of the prison, to preach the acceptable yeere of the Lord*, and to the wicked, which goe on in their sinne, *the day of vengeance of our God*. For indeed the Lord abhorreth the wicked, hee will not fawne vpon his enemies, neither ought such as speake in his name that way lewdly to abuse his Word. Hee neuer healeth the rebellious that repent not with his

Ier. 23. 17.

The exhortation and conclusion.

Esa. 61. 1. 2.

his Euangelicall plaisters, the promises of life, vntill they bee wounded, and come loden with griefe of sinne, desiring refreshment: neither will he breake the reed already bruized, nor quench the smoking flax with Legall compunctions, with threats and terroure of his iudgement. To conclude, let it grieue vs, if wee herein any way haue offended, and returne to God by repentance, and amend, so shall God bee with vs, peace remaine for vs, and wee shall escape the curse due to false Teachers, who mislead the people to their perdition.

And thus much for the Doctrine of the Prophets order and coherence. Now the drift, as you haue in part heard, is to bee called againe to your remembrance, which was to prevent the wicked, from supposing the comforts deliuered to the godly, to haue been spoken vnto them,

and

and so to haue presumed of mercy, when there is no cause, which here he endeuours to take away, by denouncing iudgements against them. Whence wee doe learne, *That the threatning of Gods iudgements in a mixt Congregation after mercy, is a forestalling of wicked mens presuming of mercy.*

Doctrine from the scope.

The reason is, for that threatnings are dependances of the Law, and therfore haue the force of the Law, which is to binde the conscience of the obstinate sinner, to answer at the barre of Iustice, and so taketh away conceit of mercy, except he repent; wch euidently appeareth by the effects therof in hearers, making sad the hearts of them, and causing them to humble themselues at the hearing of iudgements for sins, and the same layd open vnto them, of which we haue pregnant examples in *Achab*, *Ninuites*, *Felix*, and of the Iewes apprehending iudgement in the know-

Reason of the Doctrine, and illustrated by example.

1 King. 21. 27.

Ionah 3.

knowledge of their sin, which made them to cry, *Men and Brethren, what shall wee doe?* And therefore Ministers knowing their Auditory, and having knowledge of the people, that with the Godly there be wicked and obstinate persons, they are in preaching mercy to the penitent, to intermix iudgements for sins, to preuent the peruerse and wilful, for taking hold of mercy, before it bee duely offered. For it is the nature of the Law accusing man for sin, and the threats of iudgements for the same, not onely to foretell the apprehensions of mercy, but also to beat downe the pride of their hearts, and imagination of their supposed happines, Conscience Gods internall Accuser, being thereby enforced to speake against them, and to make them to take notice of sin, and with feare to apprehend Gods dreadfull displeasure for the same.

Act 24.25. & 2,37. Vse with reasons.

Now

How to doe, to forestall the obstinate.

Now to keepe downe the rebellious, that they may not presume so audaciously, by laying open their sins, and by shewing the iudgements deserued, wee of the Ministery must be furnished, and come so armed vpon them, that if it bee possible, by all the meanes wee may, they hearing sinne so layd open, and iudgemẽts so vrged by expresse threatnings of God, and by fearfull examples of his vengeance executed for the same, may become thorowly ashamed of sinne, and bee euen confounded in themselues for feare of Gods heauy plagues, and fierce indignation against them, so as they inwardly shall not dare in their wicked course of liuing, to go on in presuming of mercy. And let not any faithfull seruant of God doubt to finde the fruit heereof, for God will assist his owne ordinance, and as hee hath appointed euery thing, so shall it worke.

Preuention.

Mens

Mens hearts shall bee made to bend to Gods word, and *Achab* shall bee forced to humble himselfe, though hee hate to heare *Eliah*, and doe account him his enemie. What if threats do not worke their proper effects euer in the wicked hearers to make them stoope? shall we therefore not goe on to vse our endeuour? shall we beleeue that it is not the meanes to temper them? Not so. It only belongeth vnto vs to do what we are commanded, & for the successe to leaue it vnto God who best knoweth when, where, and how to worke vpon euery one to his owne glory. And therefore let vs resolue heerevpon, & make ready our weapons against the enemie, and so contend with them by Gods iudgements denounced, that the lofti-est lookes of the presumptuous sinner may bee humbled and brought low.

As wee see heerein our duty,

Vse to the people applied.

so also is it your part the Hearers, when you heare of sinne and iudgements, to apply them as corasiues to eate vp the sinne of presumption by which they worke wickednesse and yet hope of mercy. For how can you; heare of your sinnes and what sinne is, what euill it doth; how it maketh a wall of separation betweene God and you, how it subiecteth you againe to the bondage of the Diuell; how it is a despising of Christs sufferings; a treading vnder foote, and accounting as nothing the shedding of his precious bloud; how it prouoketh God to wrath, to depriue vs of all blessings, as the Angels were of Heauen, *Adam* of Paradise, *Cain* of Gods presence, *Reuben* of his birthright, *Salomons* children of their fathers glory, all *Israel* and *Iudah* of Gods protection; yea, how it maketh vs in our state worse than

than beasts, more accursed than dogs, more filthy in Gods sight than swine, and more vnhappy than the miserablest creature, that euer God made to liue vnder the cope of Heauen? How can you heare of this and not sigh in your hearts for your sins? how can wee presume of mercy, so damnably liuing and deseruing death? Wherevnto if you doe apply the threats of iudgements deserued, as wee shall denounce them against sinne; that God will bee auenged on such; that his plagues shall consume them; that his curses shall follow them, in what they put their hand vnto, as *Moses* telleth vs, *That hee will not bee mercifull to such, but his iealousie shall smoke against them, all the plagues that are written in his booke shall light vpon them, and so will root out their name from vnder Heauen.* The Sea shall drowne them as *Pharaoh* was, the fire burne them, as

Deut. 28. ca. 29. 19.

Israelites were; the earth swallow them vp quick, as *Corah* was with his company, and all the Creatures of God, the Lords hoast shall stand euer armed against them, and at the Lords bidding shall pursue such, till they bee vtterly consumed. Can your eares heare these thinges and your hearts not tremble? Oh Adamants! Can you blesse your selues with hope of peace, and yet heare out of Gods mouth, that all the plagues in his booke shall light vpon you? O mad imagination! Cease (Brethren) if any sparke of Gods feare bee in you, to hope vainely of mercy, whilest you goe on in sinne. Apply to your selues these things.

Preuention.

What though it bee fearfull heere to behold sin in his monstrous shape, and Gods irefull indignation against you for being so linked with sinne? Let it

it not grieue you heere to bee grieued, neither bee troubled for that heere you shall feare; so as your griefe and feare doe worke a break-neeke of sinne, the dread of Gods iudgements will easily bee removed: and the more you behold sinne, the lesse you will like it, by Gods grace; and the more you grow in displeasure with your selues for it, the farther are you from wrath, and neerer euer to assurance of mercy. So as albeit by this griefe and feare, you seeme to goe to hell; yet indeed it is but as it were a sailing thereby, and the passage to heauen, so bee it repentance with amendement doe follow. Therefore be willing to take notice of your sinnes: thinke not vpon other mens faults, whilest your owne iniquities are laid open. Contrition is wrought vpon the acknowledgement of your own offences, and not by beholding the euils of other men. With

Conclusion.

confeſſion of ſinne apply the iudgements threatned againſt ſuch ſinne, yea, imagine your ſelues vnder the plagues denounced, and your ſelues to bee made the very example of ſuch in Scripture mentiõed, as haue beene puniſhed for the like euills as you finde your ſelues guilty of: ſo will thereby a deeper impreſſion of them bee wrought in you, and you the more humbled, ſin truly deteſted, and the plagues which you feare certainly auoided, which the bleſſed God of Heauen, and the father of all mercy and conſolation grant you, for his ſons ſake, *Amen*. And thus much for the doctrine with the vſes alſo from the ſcope and intendment of the wordes in generall.

What the text is, and the generall parts therof.

Now we come to the diuiſion of the text, which hath beene read vnto you, the words whereof in the beginning are an exhortation, *Heare the word of the Lord*,

Lord, yee Children of Israel, which is the first part. The second part is a reason to enforce the exhortation, in these words: *For the Lord hath a controuersie with the Inhabitants of the Land.* The third part is a reason of the reason, in the last wordes: *Because there is no truth, nor mercy, nor knowledge of God in the Land.*

The ground of the Doctrines following, which because they bee but by the way are but briefly touched.

These wordes, *Heare the word of the Lord, yee children of Israel,* are, as hath beene said, an exhortation, which the Prophet prefixeth before his matter following, to prepare the people by way of a Preface, and to stirre them vp vnto attention, to harken to that which followeth, q. d. O yee sonnes of Iacob, yee children of Israel, I doe exhort you in the name of the Lord, to withdraw your minds from other things: listen and attend vnto the message, euen the word of the Almighty, which I his messenger am commanded to de-

uer vnto you. Whence ariſeth from the Prophets practice theſe two leſſons.

Doctrine. The reaſon of it.

Firſt, that it is fitting to vſe words of preparation to ſtirre vp attention. For men are dull of hearing and vnapt as ill ground, except they bee made ready to receiue the ſeede of Gods holy word. Therefore haue the men of God vſed preparatiues to make their hearers to liſten, as wee may ſee in *Eſay.* 1. 2. and in the next Chapter of this propheſie in hand; ſo alſo in *Act.* 13. 16. and this not onely in the beginning, but alſo vpon ſome occaſion, at ſome ſpeciall point, euen in the middeſt of the Sermon, as in *Iam.* 2. 5. Let vs of the Miniſtery then as wee ſee cauſe prepare our hearers, that they may liſten and attend to that which wee ſhall ſpeake. Wee ſee it the practice of the men of God, the nature of man is vncapable and needeth it. It will argue our care

Eſa. 1. 2. Oſe. 5. 1.

Vſe with reaſons to enforce it.

to

to haue the Lords cause reuerently heard, and that the people should benefit, and wee not lose our labour in speaking to the wandring minde, the drowsie spirit, or the sleepy head, which are euer as farre from attention, as prophane *Esaus* are from deuotion. Therefore let vs say with the Prophet heere in this place, *Heare the word of the Lord:* with *Paul* sometime, *Men of Israel and you that feare God, hearken:* and with *Iames*, *Hearken, my beloued brethren:* that so they may bee kept waken in their spirits, and held attentiue to the word, which is spoken. Act. 13.16. Iam. 2.5.

Secondly, that it is not only the Ministers office, by doctrine to informe the iudgement of his people, but also to vse the words of exhortation. For a Minister is euery way to edifie the soule, by Doctrine to enlighten the vnderstanding, & by exhortatiō to quicken affection: for Doctrine, and the reason thereof.

for heereunto is exhortation appointed, and for which cause the Apostle cõioyneth them. Therfore let vs vse wordes also of exhortation with Doctrine, because wee are so exhorted, 1. *Tim.* 4. 13. It is necessary, because it serues for mouing and winning of the heart, without which vnderstanding will neuer come into practice. For though vnderstanding must euer go before to guide affection, lest there bee a practice beyond knowledge, in a preposterous zeale; yet must the affection be quickned to pricke on knowledge; lest the minde know without any thing doing, or turne religion into policy in euery point of practice. The godly doe looke for it, as a speciall thing wherein they delight, as in *Act.* 13. 15. where wee see all that which was to be spoken, is called by the name of exhortation, so much was the Church then affected with the same, and

1. Tim. 6. 2. Vse with arguments to enforce it.

and the Apoſtles alſo much vſed it, *Acts.* 2. 38. 39. 40. which is indeede the principall meanes, to inflame the heartes of the Hearers, and to make the people zealous: wherevppon it is no doubt, that the Apoſtle euer towards the ends of his Epiſtles, hauing before plentifully taught the ſound truth, hee vſeth to conclude with many exhortations. But for Miniſters to doe this powerfully, by the aid of Gods ſpirit giuing vs this guift, wee muſt haue feruent zeale of Gods glory, great compaſſion towards the people to ſaue their ſoules, vnfained hatred of ſinne, and a ſincere deſire to haue the truth intertained and expreſſed by a religious practice, elſe will not the words of exhortation carry that life to the hearts of the hearers, as were to bee wiſhed, and as indeed experience doth declare.

Meanes preſcribed.

In

A subdiuision of the first generall part by circumstances.

In the Exhortation, *Heare the word of the Lord, yee children of Israel*; wee may obserue these circumstances, the matter of the Exhortation, and the parties exhorted. The matter is to heare the word of the Lord; the parties are the children of Israel.

Heare the word of the Lord: Heere the Prophet, as it were maketh an O yes, and craueth audience to his message, declaring as a reason to moue to attend, that it is the word of the Lord which hee bringeth vnto them: and it is, as if he had said, Hearken (O yee children of Israel & listen vnto me, for I come not vnto you as doe the false Prophets with the dreames of mine owne head, nor with any rumor or a scattered word of any vncertaine Author, not knowing whence it is; nor with the word of any man, nor Angell: but with the word of the Lord, the eternall

Paraphrase.

eternall God, and therefore ought yee to heare. Whence wee doe learne; That audience is due to Christs messengers, which doe bring his word, and such may boldly claime it at the peoples hands. The reason is, for that such doe stand in Christ his stead, and the receiuing of them is the receiuing of him, as the despising of them is the despising of him. For which cause the Prophets boldly commanded the people to hearken; euen because they spake onely that which God did speake and alleaged no other reason, as it is euident in *Ierem.* 13. 15. yea, the Apostle vpon the truth of his message, that he spake onely to them Gods word, and gaue them commandements by the Lord Iesus, telleth the Thessalonians, that hee which despiseth the things which hee taught them, despised not man but God.

Doctrine.

Reason. Math. 10. 40. Luk. 10. 16.

Example.

Ier. 13. 15.

1. Thes. 4. 2. 8.

There-

Vse to Ministers. Reasons.

Therefore let vs of the Ministery, whilest wee come onely with the word of God, charge our auditory to giue their attendance and to hearken. By the Lord wee haue warrant to speake his word with all authority, *Tit.* 2. 15. and whilest wee onely teach his word, wee haue euer an argument in our mouthes continually vrging them to attend: God speaking by man to men: The Creatour by the mouth of his Ambassadours, to his Creatures: the Lord to his seruants, and the King to his subiects. Why should wee then feare to say, Heare Subiects, the voyce of your Soueraigne, hearken you seruants to the will of your Lord, and giue eare, you Inhabitants of the earth, to the great God, the Creator of Heauen & earth? We see, how bold men can be which come from earthly Kings, with a charge from them,

Tit. 2. 15.

Preuention.

to

to their ſubiects, to command ſuch as they be ſent vnto, to giue eare to the meſſage, and this dare they doe to the greateſt ſubiect: and what is mans word and authority, to worke ſuch confident boldneſſe, in compariſon of the word of the eternall God? Therfore let vs, conſidering in whoſe name wee ſpeake, and the word that wee ſpeake, euen the power of God to ſaluation, not bee afrayd to command ſilence to euery ſubiect, bee hee neuer ſo great, and to hearken to the word of his Soueraigne, as they feare his wrath. Not to dare to bid hearken, where men ſhould, and doe not liſten, is to be poſſeſſed with a ſlauiſh feare, and to yeeld an vnſufferable indignity to bee offered to the meſſage of the Almighty. Indeed, if men come with the word of their owne mouth, and mens inuentions, bee they neuer ſo ancient and learned, in ſtead of Gods word, then

Concluſion with an exhortation.

then as the people need not to attend; so haue such no authority from God, to command any to hearken.

Vse vnto the people.

Againe, as this Vse is to vs of the Ministerie to bee bold to claim audience; so is it your duty all of you the people present, to giue audience to the Word.

Reasons.

It is the Lords Commandement, *Iam.* 1.19. *Matth.* 13. 9. *Reuel.* 2. 11. 17. *Prou.* 2. 3. It is the meanes to beget faith in you, *Rom.* 10. 14. It is a mark of Gods childe, *Iob.* 8. 47. and of your spirituall kindred with Christ, *Luk.* 8. 21. And is of more estimation with Christ, than if you should entertaine his person with costly cheere. *Luk.* 10. 40. And therefore bee ready to hearken, when the Lord speaketh vnto you.

Reproofe. Reasons.

But if you will not, but rather neglect or despise it, know you, that God will call you to an account therfore: You breake his Commandement,

1 Thess.

1 *Thess.* 5. 20. You are not of God, but of the Deuill, *Iob.* 8. 47. 1 *Iohn* 4. 6. God will plague you without mercy in the day of his vengeance. *Pro.* 1. 24–27. And it shall bee easier for *Sodome* and *Gomorrha*, in the day of destruction, to enter into glorie, than for such accursed Miscreants to enioy saluation. And therefore feare you scorners, and arise out of the seat of the scornefull.

Mat. 10. 14 15.

Heare. By hearing is not meant a bare hearing: but a hearing with attention, and vnderstanding to obedience: The force of the word will carry thus much in the originall: and wee may read, that the Holy Ghost ioyneth attention with hearing, *Ier.* 13. 15. and vnderstanding with hearing, *Matt.* 7. 14 And condemneth hearing without obedience, *Rom.* 2. 13. *Iam.* 1. 22. Therefore it is, as if he had sayd, Heare, but so as you listen well to

Exposition with reproofe.

שמע

Paraphrase.

to vnderſtand, that you may become in the purpoſe of your hearts obedient thereunto.

Doctrine. We hence learne, that not euery kind of hearing the Word, but ſuch a hearing as is declared, is that which muſt bee lent to the

Reaſon. word of God, becauſe God ſetteth downe ſuch a hearing as hee is well pleaſed with; and that kinde of hearing muſt we afford him, ſo hee commandeth: and

Deut.5.27. Prou.2.2. ſuch a hearing did the Godly yeeld vnto the Word. It is ſaid, that ſhee heard the words of our

Example. Sauiour, and pondered them in her heart. Here this Doctrine affordeth the

Vſe but only mentioned for breuity ſake. Vſe of Correction, and reproofe to many, euen all ſorts of vnprofitable hearers, the vaine headed, the drowſie *Eutychus*, the carnall worldling, and ſuch as come into the Congregation, of forme and faſhion, but without any deuotion: whoſe mindes are darkened, they ſtrangers from the life of God, ſuch

as

as the God of this world hath blinded, and made them careleſſe of their ſaluation, to their vtter deſtruction, except they amend: but for breuity I paſſe them ouer: and ſo come vnto that which followes.

The word of the Lord: The Prophet here you ſee telleth them, that that which hee was to deliuer, as you haue heard, was not the word of any, but the word of the Lord: By which we learne; That the Prophets and holy men of God, came euer and only with the word of God in their mouthes, and therewith did reſt themſelues contented. Becauſe they were directed wholly by Gods Spirit, 2 *Pet.* 1. 21. And were willing to bee ſubiect to the guidance of the ſame: as wee may ſee in all of them. *Eſai* 1, 2. & 2. 2. *Ier.* 1. 2 and ſo of the reſt. *Heb.* 1, 1.

Doctrine.

Reaſon.

Proofe.

Example.

Therefore if wee will bee the Miniſters of Ieſus Chriſt; let vs come

Vſe.

come to our people onely with the Word of God: So are wee commanded, *Matth.* 28. 20. where also he promiseth to such his presence. Our office requireth so onely to doe, for that we are in Christs stead, and Ambassadours; now Ambassadours speake onely what is giuen them in commission; the end of our labour tyeth vs onely to the Word, the end is, either to conuert or strengthen men in religion, which no other word can do, but the Word of God. Therefore the Apostle S. *Paul* came onely with the Word, disputed by the Word, and taught onely what was written: yea, our Sauiour sayd, that which he taught was not his word, but the word of his Father. Lastly, the people else may take iust exception against vs, and are not bound to regard vs farther than wee come with the Werd. Therfore let vs sticke vnto the Word.

2 Cor. 4.

Act. 17. 2. & 26. 22. Ioh. 12. 49

1 Ioh. 4. 1. Act. 17. 11 & 10. 33. Deut. 5. 27

Those

Reprehension.

Those that cannot content themselues with the word of God, iustly are here reproued, and condemned; they shew themselues not to bee Christs Ambassadours, they dare doe more than either true Prophets or Apostles durst do, yea or that our Sauiour would doe. Such doe not seeke the conuersion of soules, nor regard to be faithfull in their message, or obedient to Christs Commandement: Such are knowne by their fruits, for so may they bee knowne, as our Sauiour teacheth. And thus much for the matter of the exhortation. Matth. 7.

Ground of the Doctrine.

Yee children of Israel. The parties exhorted, Yee children of Israel: in which words is a double figure, a Synechdoche, Children of Israel, onely the ten Tribes; and a Metonymie, children for the posterity of *Iacob*, which came of his children.

Doctrine.

Rhetorick is an Art sanctified by

by Gods Spirit, and may bee lawfully vſed in handling of Gods word: there may bee giuen, and are already by learned men ſet downe inſtances of all the parts of Rhetoricke out of the Scripture. And therfore the Art is to be approued, and only the abuſe thereof to bee condemned.

Vſe.

Paraphraſe for laying open the ground of the doctrine.

Yee children of Iſrael. To theſe was the Prophet ſent, and therefore hee calleth them by name, and to them directeth his ſpeech. q. d. If it bee demanded to whom I ſpeake, and whom I exhort to heare the word of the Lord: I ſpeake not to the Heathen, to another Nation, but to you the poſterity of *Iacob*, to you the children of Iſrael, to whom I am ſent, to make knowen to you the will of the Lord.

Doctrine.

It is the office of Gods Meſſenger, to make known to whom he is ſent; and that hee ſpeaketh to them: Therefore doth the

Lord

Lord ſhew to his ſeruants not onely what to ſpeake, but alſo to whom by name, *Eſa.*58.1. and ſo the Prophets ſpake not only, what God commanded, but alſo vnto ſuch as they were ſent, calling vpon them by name, whether ſpeaking of iudgement, as here, or of mercie, as in *Ierem.* 45.2.

Therefore muſt wee, Gods Miniſters, call vpon our people, to whom wee are ſent, that they may know, we ſpeake vnto them. It will argue our faithfulneſſe. The people cannot auoyd, but of neceſſity muſt take notice of, that which is ſpoken, to force them to obedience, or to leaue them altogether inexcuſable. Neither doth there want examples for this euery where in the booke of the Prophets, who ſometime called vpon their Elders, Princes, Prieſts, Prophets, and Kings, and vpon euery eſtate to whom they were ſent, like

Vſe.

Mich.3.1.
5.
Mal.2.1.
Ier.21.3.
Oſea 5.1.
Ier.22.2.

like as did also our Sauiour Christ, as wee may read in the Euangelist. What should therefore let vs to speake vnto our people plainely, and not as doe some, so in the third person, as if they intended some other, than the people to whom they then speake before, and ought to speake vnto also: as if they were afrayd of their faces? but let such feare, lest God destroy them before the other; for the fearefull shall haue his portion in the burning lake of fire and brimstone, which is the second death.

Mat. 23. 13.

Ier. 1. 17. Reu. 21. 8.

Doctrine. *Yee children of Israel.* He calleth the posteritie of many generations, the children of one father, for that they came all of *Iacob*, which was called Israel. By which wee may learne, that many discents doe not extinguish father-hood & child-hood in consanguinity. Whereupon it was, that the Scribes and Pharisies held themselues, the chil-

Ioh. 8. 47.

dren

dren of *Abraham*, and him their Father, and our Sauiour did not deny it after the flesh.

Therefore such as of vs bee truely of one bloud, must behaue our selues as children of one father, and liue as brethren, nourishing one another, euen as the sap from the root doth the main branches, and these also other sprigs, by which the tree flourisheth, and spreadeth abroad it selfe. There is a naturall instinct for this, if men would follow it. Wee see, if one bee in a strange nation, & but meet with a countrey-man, hee is in heart much affected toward him. Shall the soyle combine, because we there were borne, and shall not the participation of the same bloud, wee comming from one stocke, knit our hearts together? The Iewes held an vnity vnder the name of brotherhood; it was *Abrahams* reason to *Lot*, to cease from contention, and also of the

Vse.

2 Chro 28. 11.

Prophet, to ſtay the cruelty of Iſraelites againſt the Iewes, by the name of brethren: ſo available was it then to hold them together, for that they were of one bloud. But now it is farre otherwiſe, for brethren nigheſt in bloud, hardly regard one another, ſo voyd are wee of naturall affections, an euident ſigne that we are in the laſt daies, and liue in perilous times, as the Apoſtle foretold. And thus much for the exhortation. The reaſon thereof, which is the ſecond part of the Text, followeth in theſe words: *For the Lord hath a controuerſie with the Inhabitants of the land.* As if the Prophet had ſayd, There is great cauſe, why you ſhould hearken diligently to that which I ſay vnto you, I ſpeake of no light matter, nor of any meane perſon, but of a great controuerſie betweene the Lord the Almighty God of Heauen and earth, and of all youthe In habitants

2 Tim. 3. 3
The ſecond part of the Text, the reaſon of the exhortation.
Paraphraſe.

habitants of the land; you haue thought heretofore lightly of the matter, as hauing but controuerſie with vs his meſſengers, but know now, that the controuerſie is with the Lord, who himſelfe will arreſt you by all his great and fearefull plagues, to make anſwer vnto all that, which hee ſhall lay to your charge; becauſe there is no truth, nor mercy, nor knowledge of God in the land. The words containe both a reaſon, why they ſhould heare, and alſo ſetteth forth the matter what they ſhould heare: out of which, as from the exhortation, many leſſons may be gathered, both from the drift of the words, as alſo from the words themſelues, which I will but onely name at this preſent, and ſo conclude.

Doctrines onely ſet downe.

For, a note of a reaſon giuen of that which went before: ſufficient reaſon may euer bee giuen, to induce an Auditory to heare,

and particularly a reason from Gods displeasure against them, as in this place.

The ground. *Lord*, the word is his name, which he shewed to *Moses*, *Exod.* 3. when hee would deliuer Israel, by which name hee before was not knowne: Now the Prophet vseth it, when hee will punish the Israelites.

Doctrines. That God, which was the Lord in shewing mercy, is also the Lord in shewing iustice, Againe, as God the Lord contendeth for his people; so will that same Lord also contend with his people, when they rebell against him.

Ground. Doctrines. *A Controuersie.* A word taken from men in politicall affaires, and applyed vnto God in Heauenly matters, to teach, that as there is contention betweene man and man, so also it fals out to be so between God and man; but euer the fault is on mans behalfe.

Ground. *With the Inhabitants of the land;* the

the parties with whom the Lord will contend, with such as poſſeſſe the land, which he had placed them in, ſo as he had a right in them, they being the Lords Tenants. Whence we do learn, that where God will contend, he hath iuſt cauſe ſo to do. Againe, this generall ſummoning of all ſhewes the miſerable defection of all, and that therefore God will ſpare none, as he is no accepter of perſons. Laſtly, from all we may learne, that though with men God hath beene pleaſed; yet if they rebell againſt him, he can be diſpleaſed with them, and will call them all to a reckoning, that doe not repent: he feareth neither their might, nor their multitude. And thus we ſee what Doctrines ariſe from hence, which might haue been proued, and Vſes made therof as before: but that time will not ſuffer, and that which is wanting for a time, may be ſupplyed in time.

Doctrines.

The conclusion of the Sermon containing the Doctrines deliuered, with an earnest exhortation to put them in practice.

You haue heard, beloued, out of this portion of Scripture seuerall lessons, and the vses thereof, as might best serue at this present for your edification. Bee not forgetfull Hearers, call what you haue heard to remembrance, that albeit mercies belong to the penitent, yet iudgements are onely due to the impenitent. And therefore let not presumptuous sinners vainely presume of mercy, for to you that are such, belongeth no part of the portion of the faithfull, your due is death, and if you persist, your part is damnation; and although this bevnsauoury, and that your wicked hearts cannot away to tast such sower sauce whilest they are drawne away with the sweetnesse of sinne, yet haue you beene taught, that the laying open of your sinnes, & denouncing deserued iudgements for the same, is a meanes to make you know your selues,

and

and your miſerable eſtate, and therefore muſt wee publiſh the ſame, and you muſt learne thereby to know your ſelues, that you may bewaile your miſery and ſeeke for deliuerance. Prepare your ſelues to heare, as you haue beene taught, and ſuffer the words of exhortation, as our duty is, to ſpeake vnto you. Audience muſt bee giuen to the word, and not euery kinde of hearing, but ſuch a hearing, as may bring obedience with it through vnderſtanding and beleefe. If wee ſpeake to you the word of the Lord, as you feare the Lord, you muſt liſten. To you (Brethren) haue I ſpoken, & vpon you I call to take knowledge of your wayes, for aſſuredly the Lord, the great and mighty, euen the God of Heauen and Earth hath a controuerſie with vs now the inhabitants of this Land: the Lord hath ſtriuen with vs by his mercies, but

wee

wee haue not amended, hee hath
ſummoned vs by iudgements
great and fearefull, yet may I
ſay with *Amos*, yet haue wee not
turned vnto the Lord. Will you,
(O duſt and aſhes) will you con-
tend with your God: ſhall *Pha-*
raoh reſiſt, and not bee confoun-
ded? Conſider, O conſider, I
beſeech you what you doe, hee
is mighty to ouerthrow vs, hee
is wiſe to preuent vs; if hee pro-
ceed in iuſtice and wee prouoke
him to wrath, that iuſtice ſhall
damne vs, and that wrath ſhall
vtterly conſume vs. The ſence-
leſſe creatures ſhall riſe vp in
iudgement againſt vs. See, ſee,
how the mountaine did ſhake
at Gods fearefull voyce in gi-
uing of the Law: behold, how all
the Iſraelites tremble and *Moſes*
the ſeruant of the Lord. Oh
you people of God, accuſe vs
not! O earth and mountaine
ſhame vs not! doe not you riſe
vp in iudgement againſt vs; for
wee

wee haue heard the Lord thundring with iudgements and executing his fierce wrath amongst vs, and yet haue not yeelded nor submitted our selues vnder this mighty hand of God. Will you continue? Shall God consume vs? I hope better of you. Lord Iesus make intercession for vs: O father in Heauen, be mercifull vnto vs; to whom as wee begun; so let vs pray, and therewith conclude in the name of his blessed Sonne and our Sauiour, to whom with the Father and the Holy Spirit, be all praise & glory now and for euermore.

Amen.

A pathetical ending, and that of a sudden, whilest affections are moued to leaue them [illegible] a desi[illegible]

FINIS.

Philip
Murray

C 1941
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